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Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

WATER UTILISATION

"I feel after going to the U.S. that we haven't been using our water properly in India," commented S. Savadamuthu, a Madras State official, in a recent interview. India, he pointed out, has an abundance of water. His own state averages some 40 inches a year. But much of it comes at the wrong time and falls too fast. As a result, about 45 per cent of the cultivated land is under irrigation. Overwatering has caused waterlogged fields and problems of soil salinity and alkalinity.

In the rest of India, the picture is similar, with 80 per cent of the annual rainfall occurring in less than four months. "It doesn't come when we need," explained Ejazul Haque of Bihar State, "but when we don't need it."

Looking for new ideas to cope with this problem in their respective states, the three men arrived in the United States in mid-May 1965 under the auspices of the U.S. Agency for International Development (U.S.A.I.D.). Their mission: To begin a programme of field training in irrigation under arid, semi-arid and humid conditions.

Mr. Savadamuthu is Assistant Agricultural Engineer, Ravine Reclamation Scheme, Madras Food and Agriculture Department. His other colleague during most of their U.S. training was Sunder Lal Lanoje of Madhya Pradesh.

"Our U.S. training", Mr. Savadamuthu stressed, "has been most useful in learning how much water to apply and when to apply it. In India, he noted, farmers often use too much water in the mistaken belief that there cannot be too much of a good thing. They've learned, on contrary, that the scientific application of water not only will increase a field's yield, but will release surplus water for use in irrigation projects.

The heavy monsoon rains in India present another major problem that has plagued soil conservationists the world over—erosion. "The rain comes in torrents," Mr. Haque explained, "flows across the undulating fields and washes off the top soil."

Only too familiar with their problem, an American agricultural engineer summed up the situation aptly: "If you don't nail your soil down pretty well, you're not going to have anything left to irrigate. And that applies whether the water comes from the sky or its being put on artificially." As part of this "nailing down" process, irrigation specialists pay particular attention to the length of furrows and their relation to the slope of the land.

Contour ploughing, to retard erosion by rain water, interested the Indian visitors. In Little Rock, Arkansas, the ysaw rice fields, planted on contour lines, where the seed was sown from low-flying airplanes. "The farmers are getting a yield of 4,000 pounds (1,800 kilograms) of rice per acre on an average," Mr. Haque observed. "This system can very well be adopted in India as well."

Summing up his observations in the United States, Mr. Savadamuthu declared: "We have learned that agriculture is not a gamble, but a highly technical process." He cited, by way of example, irrigation guides which are the result of soil studies and long experience. "This we don't have," he added, "and development of this knowledge is a very laborious, painstaking problem. Our number one problem is to gather basic data to plan for the future, and we must start from the beginning."

The Madras agriculturist observed that only about ten per cent of the American

population is engaged in agriculture, while in India the figure is closer to 80 per cent. "We must educate these people in scientific methods," he emphasized. "We must get the message across. We cannot let one square centimeter of land go to waste, nor a single drop of water."

Among the many tools available to the irrigation specialist is cartography or map-making. The Soil Conservation Service, technical soil and water conservation agency of the U.S. Department of agriculture, maintains six cartographic field branches throughout the United States. Mr. Savadamuthu visited the Fort Worth, Texas, cartographic unit which serves five Southern Great Plains states, furnishing conservationists with aerial photographs, soil maps and large-scale topographic maps.

How does this cartographic service work, and how does it help the individual farmer who asks the Soil Conservation Service for assistance in irrigating his fields?

Suppose a farmer has requested such help. First, a Soil Conservation Service representative will visit his farm to determine if enough water is available. Next the soil surveyors will plot, on an aerial map, such things as soil depth and characteristics, general slope of the land, erosion and drainage factors and type of crops grown. With this "soil map" an engineer can decide on the method of irrigation most suitable for the farmer's land. Row irrigation or sub-irrigation might be recommended for row crops, border irrigation for close-growing crop like alfalfa, or sprinkler irrigation where the soil does not lend itself to other methods.

Cartography, Mr. Savadamuthu noted, provides valuable information, quickly and cheaply. "We would like to have it," he said, "but you must first have the equipment, the people to operate it and the people to interpret it." U. S. P. S.

GLIMPSE OF WELFARE STATE!

"Poverty and unemployment has driven a goldsmith's family of nine to end their lives by committing suicide.

Goldsmith Venkatachari's house in the Chikballapur town was the scene of this gruesome tragedy.

Venkatachari, aged 40, Padmavathamma, aged 30, and their five boys and two girls are the victims.

It is reported that all of them took folidol.

Deputy Superintendent Kalimulla Khan, with the local police, rushed to the spot as soon as information was received and conducted the inquest. Police are investigating."

MODERN MIDAS

"Mr. Lal Bahadur Shastri was in a jovial mood when he addressed a meeting of the Delhi Motor Traders' Association recently.

He sent the audience to laughter when he told the organisers, "I would not have come here if only a cheque for 1 lakh was presented to me."

"Don't you know that my price has gone up?" he asked.

He said: "Gold has attracted me here. I hoped I would be given 5,000 grams of gold. I am sure that the deficit of 2000 grams will be met soon."

* * *

We are reminded of the story of the milkman who cut the cow's udder in order to get more milk! Why doesn't the Prime Minister order the K.G.F. and Hatti gold mines to dig out 1 crore of grams each per month, and satisfy this unholy craze for gold? The people are disillusioned and are getting more and more impoverisbed. It is like probing their wounds for Mr. Shastry to taunt them with hiding wealth! Ed.

The Rationalist

INDIA AND PAKISTAN

A total modern war is a tussle between economies. In the recent Indo-Pak conflict the Indian Gnats were one up on the Sabres : the Centurians took a heavy toll of the Pattons. For the first time since Independence, the Government of India took a firm step to repel aggression.

But, with the smoke lifting from the scene of conflict, is enthusiasm beginning to fade ? If so, what is the reason ?

Here we have to turn to the economic front. In, battle our men and materials were better. But how will we fare in fighting on the economic front, especially in the knowledge that military aid is suspended from all Western countries including America and Britain, and with the threat of economic aid suffering the same fate ? How long can we stand without assistance from other countries ?

Recently, much ado was made about the increase in food production in Pakistan, but, in terms of calories, she is still behind India. The basic fact about food supply, however, is that the caloric content is appallingly low in both countries.

Pakistan's second handicap is the very low per capita production of steel. Nor can we strut with our per capita production of 14 kg. per annumn. Modern war machines are built around steel. Artillery, tanks, ships, and now sophisticated interceptor aircraft, all need enormous quantities of steel.

Our present steel production is not impressive enough to provide much comfort. A compensating factor, however, is that we have installed capacity and a capacity that is growing. With determined effort, we should be able to increase our steel production appreciably within a short period.

One of the avowed purposes of air warfare is to shatter communications. Here India is more happily placed in comparison to Pakistan. The number of locomotives, goods wagons and passenger coaches is many times greater with us. Besides, we are also manufacturing track haulers, including electric locomotives.

On the medical front, the country with the greater number of doctors, nurses and hospital beds will have edge over its rival in nursing injured personnel to quick recovery. moreover, a larger number of nurses and doctors injects confidence in the civil population and tones up morale. Our medical services excel those of Pakistan in both quality and quantity.

Our greatest single advantage, perhaps, lies in the technical personnel. Against the intake in Pakistan of 1,300 students by engeneering colleges, our capacity in 1963 was 21,000 for entrants to graduate courses alone. A plan to increase this intake is under way. When we add to this number some 50,000 entrants to deploma and polytechnic courses, the picture really becomes rosy.

These are some of the plus points that should dispel any doubts about our capacity to fight single-handed. We are head and shoulders above Pakistan economically.

Apart from their poor marks-manship and inept training, the feeling that the equipment they are using is a gift and there are uncertainties about its replacement, must have acted as a damper on the morale of the Pakistani forces. In reverse, this position is partly responsible for the high morale of our Jawans fighting with equipment mostly produced in India.

	ITEM	UNIT	INDIA	PAKISTAN
1)	Area	·000. sq. km.	3,260	947
2)	Population (mid-1962)	million	449·4	56·6
3)	Per capita food	calories per day	2,040	1960
4)	Per capita crude steel	kg. per year	14	7
5)	Motor vehicles	per 1000 population	13	9
6)	Doctors	·000	77·8	15
7)	Nurses	·000	32·2	3·2
8)	Hospital beds	·000	202·0	33·0
9)	Industrial production 1963			
	(a) Sulphuric acid	·000 metric tons	568	19
	(b) Cement	·000	9360	1503
	(c) Electric power	million Kwh	24840	2080
	(d) Petrolium products	million litres	7650	1870
	(e) Trucks in service	·000 nos	177	29
10)	Transport			
	(a) Locomotive	nos	11652	1362
	(b) Goods wagons	nos	289213	66142
	(c) Passenger coaches	nos	23150	3184
11)	Technical personnel: Intake — 1963	nos	21000	1300

But, winning the first round does not win a war.

War psychosis and panic have a close similarity. Their results, however, are entirely opposite. The former leads to unity and discipline, the latter to disaster. We have to check and re-check what we have developed. The litmus test is the production graph.

Have we produced tension due to anxiety for the safety of family members fighting on the borders? Did the rate of absenteeism in factories and workshops increase during hostilities? If this is correct, what we have developed is panic—and we have to overcome it.

The table reproduced above provides a picture of the achievements of both India and Pakistan in industry and commerce, transport and communications etc. India, no doubt, has a distinct numerical superiority over Pakistan. But India's responsibility for protecting an area 350 per cent larger is obviously greater.

M. S. Dabke.

* * *

Man may be big. The mosquito, snake, and scorpion may be small. But if he doesn't beware of them, he is doomed!

Ed.

THE YOUNG ANGELS

I like to think that while God was busy with the larger wonders of creation—placing the stars in the sky, ordering the galaxies, separating the waters from the land—a group of young Angels became a little obstreperous and bored.

The Father of all, though doubtless, He might with a wave of His hand have silenced them effectively, chose to give them a task to work off their restlessness.

"Go and make things," He might have said; "small things, I'll attend to the larger ones. And do it quickly!"

The little Angels were happy to obey. "I," said the smallest, "will colour birds' eggs. White eggs may be good enough for hens, but wild birds should have prettier ones."

"I," said one of the larger Angels importantly, "shall do butterflies."

The littlest Angel set to work with a brush and a box of colours. He made the large egg of the ibis blue-green like shallow sea water over sunny sands. He coloured various eggs grey or pink or blue or green, and then put spots on them. The spots were brown, small and regular on the egg of the brown thrasher; on the crested flycatcher's egg they were delicately drawn, like fern fronds. I can almost see the littlest Angel, his wings folded neatly over his back, his feet twisted one over the other, and his tongue protruding sideways from his mouth to mark the seriousness of his endeavour.

Meanwhile, the larger angel had a heavenly field day working on butterflies, not to mention wasps and bees.

Half a dozen Angels took care of the flowers. One devoted himself to lilies: bluish-pink, pale-green, orange a red, with spots and stripes and curled petals. Perhaps their greatest success was with wild flowers: red-splattered mountain laurel; wild orchids; laughable white-and-yellow pants of Dutchman's breeches, and the ghostly stems of Indian pipe.

There were comics among the little Angels. Only one with a sense of the ridiculous could have put a top-heavy protuberance on the sharp curved beak of the rhinoceros hornbill, or have designed the wise, wrinkled faces of young monkeys. In their own way the little Angels improved some larger creatures already made: they painted stripes on the zebra and eyes on the peacock's tail!

Who but a tiny Angel could have put the fastest little motor in the world into the humming bird's minuscule body? Who but a mischievous Angel could have made the puffin: red legs, squat black-and-white body, large black head and fat, striped beak?

I wonder about the crow. Perhaps it was the end of the day and the bird-decorating Angel, being tired, thought he would try glossy black and nothing more—although it came out iridescent in the sun. His sense of comedy triumphed; he gave the crow a loud, raucous voice!

I think of young Angels doing this busy work on a rainy Saturday, for sheer love of colour and shape. Make it red, one said; put a green stripe here, another proposes; I like pink, says the third, and makes flamingos.

The young Angels provide the only plausible explana ion for these charming caprices in nature. Surely somewhere in the process of creation there was an intelligence with a sense of humour, a love of fantasy, an airiness and a delight in manipulating a paint brush and all the colours of the spectrum!

D. V. D.

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RS. 15—00

NOTABLE EVENTS OF 1965

January: 1—Nanda exposes Left Communist bid for armed revolution 2—Mr. Ayub Khan is re-elected President of Pakistan: 9—Congress President Kamaraj warns against inflationary tendencies in the Fourth Plan: 24—Prime Minister Shastri commissions the Sharavathi power units. Sir Winston Churchill passes away 26—Anti-Hindi agitation starts in the South, two die by self-immolation in Madras.

February: 1—Orissa Chief Minister Biren Mitra resigns: 6—Sardar Pattap Singh Kairon is shot dead; 10—Anti-Hindi agitation turns violent, troops rushed to Madras, 23 killed in police firings: 11—Food Minister Subramaniam and Minister of State for Petroleim and Chemicals Alagesan resign over the language policy; 12—Prime Minister summons Chief Ministers to Delhi, students suspend anti-Hindi agitation: 16—Subramaniyam and Alagesan withdraw resignations; 27—Mr. T. T. Krishnamachri's surplus Budget gives little relief!

March: 2—Mysore's deficit Budget has no new taxes; 5—Left CPI wins many seats in the Kerala General Elections; 15—The Mysore Assembly declares that the status quo in Goa must continue for 10 years; 18—Soveit spaceman leaps from capsule into space; 24—Vice-President Zakir Hussain dissolves the newly-elected Kerala Assembly, proclaims continuation of President's Rule, 29—Over 400 dead in Chile quake: 30—Truce on Cooch-Behar border.

April: 2—Mr. V. V. Giri is sworn in as Governor of Mysore; 6—Cabinet panel decides to consult Southern Chief Ministers on language; 7—Pakistan disturbs status quo on the Kutch border. U.S. offers unconditional talks on Vietnam; 9—Pakistan attack near Kanjarkot reapulsed; 10—Army takes over in Kutch; 20—Mr. Shastri cancels visit to the U.S.; 24—Pakistan starts war in Kutch.

May: 8—Sheikh Abdullah and Mirza Afzal Baig arrested on arrival in Delhi; 14—China explodes a nuclear bomb for second time; 20—Indian teem conquers Everest; 38-250 die in mine explosion near Dhanbad; 19—Fourth Everest success, Congress Working Committee agrees to amend the Official Languages Act.

June: 3—U. S. Astronauth Edward White swims in space; 7—Army takes over in Saigon; 19—Algerian President Ben Bella is deposed; 21—India and Pakistan reach agreement on Kutch cease-fire; 26—Afrasian Summit postponed; 30—Agreement on Kutch signed.

July: 2—Anglo-American Consortium prefers Vizag to Hospet for the fifth steel plant; 12—Hanoi officially enters Vietnam war; 14—Goa chief Minister Bandodkar annonnces elections to decide territory's future by year-end. Mr. Adlai Stevenson dies in London; 16—Mysore Cabinet ready to resign on Goa issue; 17—High Command defers decisio on Goa till Bangalore A.I.C.C. accepts motion to settle all differences between States through a panel; 31—Chief Ministers agree on urban rationing.

August: 8—First reports on Pakistani infiltration into Kashmir; 9—Singapore leaves Malaysian Federation; 16—Indian Army reoccupies Kargil; 18—India calls off Indo-Pak Foreign Ministers' talks; Army given "carte-blanche"; 19—Finance Minister imposes new levies of Rs. 100 crores, 20—First reports of Kharif crops' failure; 25—India takes two points across the cease-fire line in Kashmir.

September; 1—Pakistan Army invades Kashmir, heavy toll ot Patton tanks in the Chamb sector, riots in Poona; 3—Two

Pakistani jets shot down; 4—U Thant pins guilt on Pakistan; 5—U.N. Council urges cease-fire; 6—Indian Army crosses into West Pakistan, Lahore airport at our mercy; 7—Heavy fighting outside Lahore; 8—Indian troops capture Gadra Town, Pakistan shells Dwaraka port; 9—Enemy loses half of its armour strength, one whole tank division wiped out; 10—Indian troops cross the Ravi; 11—Poonch bulge closed; 12—Pakistani planes bomb Jodhpur and Jamnagar, U Thant meets Mr. Shastri; 13—Mirpur cut off Pak Army; 14—I.A.F. pounds Kohat and Peshawar; 15—Thant mission fails; 16—Thant calls for summit talks; 17—China issues ultimatum, Mr. Shastri answers back; 18—Pakistani plane bombs Ambala military hospital, China masses army on Ladak, Sikkim borders; 19—Gujarat Chief Minister Balwantrai Mehta's plane shot down by Pakistani aircraft, China rejects Indian offer of joint inspection; 20—China begins firing across the border, U.N. demands cease-fire in 24 hours from India and Pakistan; 22—Pakistan accepts truce but bombs Amritsar four hours later, China withdraws threat; 23—Cease-fire takes effect; 26—Mr. Shastri asks U.N. to enforce truce.

October: 2—Mr. Sukarno survives two coups; Planning Commission proposes Rs. 2080 crores outlay for the first year of the Fourth Plan; 12—India cites to U.N. 251 cease-fire violations by Pakistan! 17—Mr. Shastri gives new slogan to nation; "Men on farms must aid men in arms"; 19—Gold Bonds Scheme launched; 20—Mysore decides to relax Prohibition; 26—India boycotts Security Council meeting on Kashmir; 31—Afrasian Summit shelved.

November; 6—Rice ration in Bangalore is cut. Old Mysore in grip of famine; 8—Mr. Ian Smith, Rhodesian Prime Minister, declares independence unilaterally; 22—Russia agrees to supply submarines to India; 23—Mr. Shastri agrees to meet Mr. Ayub Khan in Tashkent; 24—Goa merger poll cut off.

December: 4—China intrudes into Thagla Ridge; 7—January 4 is set as date for Tashkent talks; 8—Monopolies Commission recommends statutory body to check monopolies; 9—Mr. Podgorny is new Soviet President, Mr. Mikoyan Quits; 10—Mr. Shastri to meet Mr. Johnson on February 1, 1966; 13—Chinese troops clash with Indians in North Sikkim, suffer heavily; 14—China re-occupies Longju; 16—Pak aircraft downed over Amritsar. Somerset Maugham is dead; 17—U.S. sets up space record Geminis 6 and 7 rendezvous in space; 18—Gen. K. S. Thimayya dies in Nicosia; 19—U.N. indicts China over Tibet.

EX-MINISTER HARANGUES

"Mr. K. D. Malaviya, M.P., threatened to launch satyagraha if the Punjab Government did not cancel the deal under which the Birlas had been given 1,000 acres of land to set up a private agricultural farm.

Addressing District Congress workers Mr. Malaviya said that the double role of Congress leadership shielding the capitalists on the one hand and advocating socialism on the other would be ruinous to the Congress organisation.

The Congress today was like a dead horse and any amount of whipping would have no effect on it. Therefore, new blood having genuine socialistic ideas must take over the control of the Congress organisation immediately, he added."

LAL BAHADUR SHASTRI

Prime Minister Lal Bahadur—"Shastri" is not his name but a Graduation title —' has come to a shocking end, ranking with Gandhi's end, and Kennedy's end, so sudden, and so blood-curdling!

He became Prime Minister not by scheming ambition, but because his party put him there as the least objectionable among its members, and he filled the place with simplicity, honesty, sincerity, and to the very best of his ability. That the little innocent-looking man could within a short career achieve so much acclamation is a unique phenomenon in the nauseous contemporary political panorama of the five continents!

Within his brief span he went through a full-scale war with commendable glory. He went through the most spectacular and tremendous peace-effort of our times with equal glory. And he died in unique glory. Had his heart ceased to beat a week before, or had his heart failed in the course of the week-long fiery verbal duel at Tashkent, he would have been thought to have been unequal to cope with boisterous Bhutto's wily machinations, President Ayub's ponderous importunities, and Prime Minister Kosygin's marathon diplomacy. He would have been deemed another war-casualty!

That despite Bhutto, and China, and Wilson, he, thanks to the giant good offices of Primier Kosygin, achieved a Peace Treaty with Pakistan, is a notable record for an Indian Prime Minister. His return to India would have procured him a magnificent welcome, like Dadabhai Naoroji's return to Bombay as Member of the British Parliament 60 years ago. But instead of returning to India to report to his President, he has gone to report to his Maker!

The meeting of India and Pakistan at Tashkent was a brilliant idea of Primier Kosygin. The eyes of world leaders and world intelligentsia were focussed on the meeting during the whole week. And when a break-down was announced on the 6th day, it was considered inevitable. But it speaks to the dynamic grandeur of Mr. Kosygin's statesmanship that he was able to hold both the bucking horses and make them sign the Peace Treaty with their hoofs!

It lifts Mr. Kosygin to top rank among contemporary world-statesmen! Primier Chou-en-lai might compare with it the role he is playing!

When the Peace Treaty was signed, it must have given tremendous joy to Primier Kosygin. And its being si ·d on Russian soil must have given great joy to the Russian people. But Mr. Shastri's lightning death but a few hours later changed it into blood-curdling sorrow to Kosygin, to the Russians, and to the Indian nation at large!

To Mr. Shastri himself it was a happy death, proud death, enviable death, heroic death. Nehru's was not so heroic, Gandhi's was not so happy, Kennedy's was tragic. But Mr. Shastri had the best death that a man could aspire to. But to Mrs. Shastri, whom her countrymen had learnt to respect, it is like the crumbling of her whole world! She did not deserve that cruel fate! She is the type of woman who in olden days would have performed Sati! We are sorry for her!

The Indian nation during 18 years has been getting sick of its incompetent, self-seeking and disreputable politicians. In their midst the figure of Mr. Shastri stands out with luminous effulgence. After Gandhi, he is the second Indian to whom they could point to with pride!

With regard to President Ayub and Pakistan, we would say that the so-called fear of invasion by India is absurd. India has not got the heart, or guts, to invade anything, not even a mare's nest! It is the other way about. It is Pakistan which is infiltrating and harassing India, knowing that Indians are milksops. Could it dare do the same to China? It dare not!

With regard to the plea of plebiscite in Kashmir, is Pakistan itself based on plebiscite? Is Pakistan prepared to take plebiscite in East Pakistan? Dare it take plebiscite in Pakhthoonistan? Why ask it then for Kashmir? Will England take plebiscite in Scotland? Will Canada take plebiscite in West Canada? Did Lincoln take plebiscite in the Southern States?

Plebiscite, or democratic adult suffurage, is one of the greatest fiascos of modern times! It ought to be buried in Rousseau's grave and Marx's grave!

Kashmir, partly in Pakistan's hands and partly India's, is something like Northern and Southern Ireland, East and West Germany, North and South Formosa, and North and South Vietnam. They cannot be solved by plebiscite. They should be solved by the Great God!

It looks as though Mr. Shastri were an angel sent by God to forge a blood-bond between Primier Kosygin of Russia and the people of India! After Stalin's grim awe-some regime, after Mr. Krushev's tempestuous heroics, it is refreshing to see Mr. Kosygin's role of Peace Archangel! It is a great role for Kosygin to play in the storm tossed world politics of to-day. If he would sit with the Chinese Primier for a week and make him see reason, if he could then bring together President Johnson and Primier Chou-en-lai for a week and make them sign a Peace Treaty, Mr. Kosygin's name will go down in history as the greatest man of the 20th Century!

G. R. Josyer.
Editor.

HOW THE PLAN WORKS

Mr. Hansraj Gupta, Chairman of the All-India Manufacturers' Organisation. expressed "serious concern" over the shortage of basic raw materials which would compel many industrial units, particularly in the medium and small-scale sectors, to close down or at least to slow down production.

Addressing the third quarterly meeting of the AIMO's central committee recently, Mr. Gupta said in Maharashtra alone 30 per cent of the workers were likely to be adversely affected. A similar number would be affected in West Bengal also.

Inaugurating the meeting, Mr. P. C. Sen, Chief Minister of West Bengal, appealed to the industry to avoid "cut-throat" competition. They would be doing immense service to the country by avoiding such competition.

Indicating the seriousness of the situation Mr. Gupta said only an allocation of Rs. 45 crores had been made for import of essential materials against the requirements of at least Rs. 350 crores.

To relieve the position Government should arrange adequate non-tied foreign exchange. He was critical of the way in which the Government had cut down import of essential components. Although ultimately we should become self-sufficint, immediate stoppage of import of raw materials or components had badly hit the industry.

He also felt that the fiscal and credit policy had affected the growth of the economy. He wanted the new Finance Minister to make a realistic approach to the situation.

Addressing newsmen on the eve of the meeting, Mr. Gupta yesterday suggested that priority should be given to the improvement of agriculture by intensive short-term measures, not involving any expenditure of foreign exchange.

He said the foreign exchange crisis was "in a large measure due to heavy expenditure on imports of agricultural produce and defence equipment, royalties payable to foreign collaborators because of too much reliance being placed on foreign know-how, and consultancy services."

He appealed to the Union Government and the manufacturers in particular to take such measures as would enable them to be self-reliant and meet the present challenge.

"It has been the view of the organisation that any policy based on self-reliance will be defeated if production is not maximised in every sphere of the country's economic activity," he added.

Mr. Gupta said that it should be the duty of all producers, manufacturers and trade and labour unions "to sink all their differences, abjure all strikes and lock-outs and settle by peaceful negotiation."

* * *

But Asok Mehta lives in a world of his own, with closed eyes and plugged ears! Ed.

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* * *

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* * *

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ಮು||ರಾ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಕಟ್ಟಿಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಕೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭ಃ

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

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ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

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ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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THE RATIONALIST

A Weekly

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RS. 15—00

"32 HOURS 4 DAYS!"

"Mr. Michael Quill, leader of 35,000 underground railwaymen and bus drivers whose strike has brought New York near to chaos, was arrested and taken to jail recently.

He was later taken from jail by ambulance after collapsing. Oxygen equipment was also rushed to the jail. Mr. Quill is known to have a weak heart.

The defiant, Irish-born unionist and four of his lieutenants were sentenced for contempt of court for failing to obey a court injunction to stop the strike.

Before submitting to the custody of Court Marshals, Mr. Quil blustered at a Press conference: "The Judge cau drop dead in his black robes. We will not call-off the strike."

Wild scenes broke out when the Marshals arrived to arrest Mr. Quill. Reporters and cameramen yelled, shoved each other, dropped their cameras, overturned chairs and tables in their race to witness the arrest.

Three times the leader tried to make a final statement but his words were lost in the shouting. The whole scene was watched by millions of television viewers.

Finally, Mr. Quill accompanied by his wife, was led off shouting that he had been "dragged away from the negotiating table."

About 20 policemen were called to the hotel to quell the Press and help Mr. Quill through the throng to a waiting police car.

Outside the jail a reporter asked Mr. Quill how long he expected to stay in jail. "Until we rot", he replied.

Mr. Quill was taken to jail as this vast metropolis of 15 million people for the first time felt the real impact of the strike, called to back demands for a "32-hour four-day week and a 30 per cent pay rise!"

The city's Commerce and Industry Association estimated business losses at 8100 million (about Rs. 50 crores) a day f

Although Mayor John Lindsay repeatedly went on radio and television yesterday to appeal to the citizens not to use their cars and to stay at home, if possible, traffic ground almost to a standstill in the morning.

* * *

"32 hour' four day week" is an amazing and inhuman demand! If American labour has reached that stage it must have become mentally deranged! The human day is of 24 hours, and the week of 7 days, i.s. 168 hours. To work only for 32 hours of it, and ask for to be paid for 136 idle hours, is unworthy, inhuman, ignoble, unpatriotic and beneath contempt. Such men are beasts, and such a nation is doomed! How many hours does a soldier on the battle field work? How many hours did Shastri work? How many hours does Michael Quill work? How many hours do beggar's work? Any man who doesn't work 12 hours a day, doesn't deserve food, and is a burden on society. Ed.

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಕ್ರದೇವಂಜಬುನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1-25.
Life of Saint Anantarya, in English and Hindi.	1-00.

TITO'S REFORM

"President Tito of Yugoslavia said recently that the new economic reform in his country was aimed at strengthening self-management in economic enterprises and providing a permanent increase in the standard of living.

Marshal Tito told representatives of 21 economic enterprises in Yugoslavia that workers should be paid on the basis of their contribution to the enterprise. He opposed the view that " all have equal stomachs and therefore must have equal pay ". If this was accepted all would also have to have " equal hands and equal brains. " Such views had led to skilled personnel leaving the country. In future, Yugoslav personnel would have to be paid more, he said.

Marshal Tito opposed " monopoly of export enterprises." Every self-managing economic enterprise which could export and earn foreign exchange should be enabled to act directly outside Yugoslavia, he said. Under the new system investors would have a major say in the activity of Yugoslav banks. Self-managing enterprises would invest their money in the form of deposits or shares, and not only receive interest but would be entitled to participate in the distribution of the bank's net earnings.

HEROIC

When Brigadier-General " Chesty" Puller's marine regiment was surrounded by six Chinese divisions at Chosin in Korey, Puller made one of the typical statements for which he is famous : " Well, we've got the enemy on our right flank, our left flank, in front of us, and behind us. They won't get away this time ! "

INDIAN CULTURE

Uppsala, Sweden.
10-1-66.

" To
The International Academy of Sanskrit Research,
Mysore.

I have read a very interesting book here in Sweden about the very old cultures in the far East.

As I am now very interested in these things, I should be very thankful if you would like to send some literature of that kind to me. Naturally I will pay for the books you will send. Do you have a catalogue of titles of those books ?

Especially now I want a book called " Aeronautics " by Maharshi Bharadwaja, and said to be at least 5000 years old.

Yours sincerely,
Mr. Sture Sundquist
Lindsbergsgat, 10 A
Uppsala Sweden, Europe."

The Rationalist

KUMBHA MELA

By Dr. K. N. Katju

Millions of pilgrims are visiting Prayag during Kumbh Mela, which began on January 14 and will last for three weeks. Kumbh Mela comes off every 12 years. This is the second biggest after Freedom. This article throws light on the legends and spiritual significance surrounding it.

For thousands of years, the holy Prayag on the confluence of the two mighty rivers, Ganga and Jamuna and the invisible Saraswati has been held by the Hindus in highest respect and reverence. The Sanctity of the Sangam has attracted the entire people of this subcontinent for ages. Prayag has been a household name all over Bharat and a dip in Sangam is a cherished life's desire of every Hindu.

Pilgrims come here almost throughout the year even from distant parts of India for a dip in the Sangam. Yet special d ys, weeks and even a month, have been set apart for the past thousands of years as peculiarly sacred days for a visit to the sangam. Among them is the month of Magh (which falls in the months of January-Fe[illegible]ry of the Christian era.)

Every year there is a Magh Mela, and throughout the month every day, and more particularly on four specific days, lakhs of people come for a bath in the river. Every 12th year this Magh Mela is called a Kumbh Mela. This Kumbh Mela has been a great signal feature in the religious history of India for ages past and has been considered as an exceptionally important and sacred period.

The last Kumbh Mela was held in 1954, being the first Kumbh after the attainment of the Independence. Evidently this blessed notion of freedom aroused the enthusiasm of people, and more than five million people attended on the particularly sacred days of Amavasya and Basant Panchami of the month of Magh in 1954.

And this year, the Kumbh Mela will be celebrated in the Magh, from January 14 to February 6. It is estimated that the number of pilgrims in this Kumbh may even exceed seven millions. The site of the Kumbh Mela will become then a unique one, indeed one for Gods to see. There will spring up on the bank of the rjver an enormous township with a population several lakhs under huts, and there will collect thousands of Sadhus, saints, and hermits.

Practically all religious associations working in India will come over and take part in religious meetings and exercises. This year, meetings have also been arranged of Hindu Vishwa Parishad at which about 15,000 representatives of Hindus residing all over the world are expected to participate. So will also be held here the annual session of Sanskrit Vishwa Parishad (Sanskrit World Conference).

In every twelve years Kumbh Melas are held in four different towns of Northern India namely, Prayag, Hardwar, Ujjain (ancient Avantika) and Nasik. Looked at in another way, a Kumbh Mela is held in India every third year in one or the other of these four towns, but of all these the one in Prayag is considered to be the most outstandingly pious and sacred, and arouses the keenest enthsiasm throughout India.

We Indians are not a historical minded people and, therefore, historical narratives and descriptions by Indian writers of such

national episodes and festivals as Kumbh Mela are exceedingly rare in our ancient literature, but fortunately there is a descriptive account available of one Kumbh Mela given by the Chinese traveller Huan Tsang when he visited Prayag prabably on the occasion of the Kumbh Mela in 638 or 639 A.D. on the invitation of the then Maharaja (Emperor) Harsha Vardhana, who was then ruling over the whole of Northern India from Afghanistan to Assam.

Huan Tsang gives a very brief description of Prayag. He says that between the banks of the Sangam and the border of the town of Prayag there is an open treeless piece of land about six square furlongs or more in area covered with grey sand and this open space is considered throughout India as the most appropriate and particularly pure and sacred place for making charitable gifts. You give anything there, and the belief is that you reap a thousand fold spiritual reward.

So people from all over Bharat used to come to Prayag with different kinds of goods and properties to give them away for suitable purposes and to poor people on the sacred site. A Raja of Kashmir is reported to have given away 99,999 horses on this ground. Maharaja Hersha Vardhana is reported to have given away during his four months' residence in Prayag to different people—saints, and hermits, sadhus and Brahmins, Jains and Buddhists-120 million rupees worth of gold and silver, pearls, jewels and ornaments, lands and animals and sorts of other things.

This confluence of Sangam is thought by all Hindus to be of three streams, Ganga, Jamuna and Sarasvati. The Sarasvati river is supposed to flow underground and is not visible to the naked eye ; that is why the Sangam is called Triveni.

The Triveni is described as Dan Bhumi, Punya Bhumi and Thyag Bhumi. Dan Bhumi means that it is the place for gifts. Punya Bhumi implies that it is the site for reaping spiritual rewards. Tyag Bhumi means that it is the site for renunciation.. And that opens another story.

The Chinese pilgrim mentions in his narrative that Prayag is also considered from the spiritual point of view to be the most appropriate place for ending one's life and leaving this world. So if any one resolves to end his life he comes to Prayag and steps into the Sangam and is soon carried away by the swift current.

Or, after a bath in the Sangam, he goes into the city of Prayag, and after worshpping the deity in a temple in the centre of the town, he rushes out and climbs a big tree located in the temple compound and throws himself down on the ground. On the tree are perched vultures who pounce upon him and eat him up. The Chinese traveller saw human skeletons lying all round the tree and vultures sitting there.

In those days when Prayag was known as a sacred town on the Sangam, it had no political importance of its own. The capital of the local regional State was then located in the town called Kausambi, 35 miles away from the modern Prayag (Allahabad.) Kausambi continued to flourish for about 3000 years but now is a deserted spot in ruins.

Kausambi is now regarded as a spot of pilgrimage by Buddhists all over the world, because 2,500 years ago Lord Gautam Buddha, on the invitation of the then local Raja called Udayana who was his great devotee, visited Kausambi twice and first lived there for a year, and later on for eight months.

Modern Prayag (Allahabad) came into the political picture when 400 years ago Akbar made it the headquaurters of a new province and built the existing fort on the Bank of the

Sangam. The fort, though 400 year old, is in fine condition. Allahabad was made the capital of the Old N,W.P. (Northern Western Province) by the East India Company a hundred years ago in 1865. Apart from its sanctity, Prayag is today an important city where a big residential University and a 36-Judge High Court are located.

A READER WAILS

"On New year's day we are greeted by the news of increase in the price of cement by Rs. 16 a tonne. Another report informed us that postal rates for printed matter sent to foreign countries also were being increased from January 1.

On the 2nd January the rail porterage charges were increased, of course, 'officially'. Again on the 3rd we were greeted by another official announcement that telephone and Telex charges were increased steeply.

If this process of increases goes on every day and if the Government keeps it up, who is responsible for the increasing costs of living and consequent inflation? It is a 'mopping up' technique, is it?"

* * *

Will the Rs. 3500 a month Secretaries answer?

Ed,

In the Court of the District Judge, Mysore

Ooiginal Suit No. 12 of 1965

Plaintiffs: 1. G. R. JOSYER
2. G. S. JOSYER

V/S

Defendants: 1. The City Municipal Council, Mysore and others

Hg. 2—2—66

In respect of the management of the "Khas Rytwik Gomatam Srinivasa Josyer's Sisu Vihar," a Trust created for a public purpose of a charitable nature, more fully described in the schedule annexed hereunder, the plaintiffs have filed a suit against the Mysore City Municipal Council and others alleging breach of trust and for settling a scheme appointing a Board of Trustees to manage and administer the charitable trust, with suitable directions, and vesting the property in the new trustees by removing the existing or others in control of the Trust School and its properties and to vest it in the new trusstees and to preserve the name and character of the suit trust as per the terms of the decree in Mis. 5/27-28 on the file of the District Judge, Mysore. Plaintiffs are not aware of the members of the unregistered committee purporting to be managing the Institution now.

Any one interested in impleading himself as plaintiff or defendant in the case may do so. The case is filed as a representative suit and the date of hearing is 2-2-66.

Schedule: Suit property, School building by name "Khas Rytwic Gomatham Srinivasa Josyer's Sisu Vihar," situated in Gopalaswamy Sisuvihar Road, Lakshmipuram, Mysore.

Date 6-1-66.

By Order of the Court
T. S. Rajagopal Iyengar
Advocate for Plaintiffs.

SANSKRIT WISDOM

by

G. R. JOSYER. M.A. HONS: F.R.E.S. M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

Member, Royal Society of Literature, Gr. Britain.

"Not only has Indian thought had resurgence in India itself from aeon to aeon. but its fragrance and lustre have been wafted to other lands and peoples, Asian, African, European, American, to Aztecs and Incas of the Far West, and to the Thais, Malays, and Polynesians of the Far East."

* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

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RS. 15—00

BLUE MEN

You find a strange breed of men in Casablanca whose skin is blue. Around them there is an aura of mystery which has puzzled historians since the time of Herodotus. Some of the local folklore says they are descendants of the lost continent of Atlantis.

There's hardly a shred of truth to the Atlantis pitch, but one thing is sure—the Blue Men of the Sahara are a people distinct from all others in Africa.

When you take a good close look at some of them, you see the reason for the name. Their skin is indeed blue!

Apparently related to the Phoenicians, the Blue Men get their colour from the deep indigo blue robes they wear. These are made with a cheap dye that rubs off and stains the skin a metallic blue The women even add to the hue because they tattoo their faces with blue interlaced lines.

Although these Blue Men are desert nomad members of the Regulbat tribe who still enjoy the free life of raiding and pillaging, they live in a society in which the women are the bosses. The female Regulbats, who have very beautiful faces, do not wear a veil—whereas the males often do.

Unlike all other women in North Africa and the Middle East, the Regulbat females have complete sexual freedom. The line of succession in the matriarchal society of the Blue Men is through the mother.

The Blue Men, ferocious desert warriors that they are, always act obediently in front of their wives. In the presence of a member of the opposite sex, the men do not eat or smoke—and, more often than not, remain silent when the women want to talk.

Fiercely loyal to Morocco's King Hassan II, the blue-swathed desert men roam the Sahara, ignore the frontiers and make their living smuggling and plundering. Approximately 300,000 Blue men live in the South of Morocco and Algeria, while another 200,000 cover the upper portion of the Mali Republic.

Mali's President Modibo Keita recently imposed a cattle tax worth some 300 percent, but the Blue Men who own tens of thousands of heads of livestock said they had no intention of paying any tax to Mali or to anybody else. So gunfire greeted all of Mali's tax agents, and soon the fighting spread to the mountains of Drar des Iforhas which borders on the Algerian Sahara.

President Kotta issued an ultimatum that all the Blue Men turn in their arms—but this has only brought on more contempt for his rules and laws and has increased the number of raids on Mali's army camps by camel-mounted Blue Men who come to capture prisoners just to torture and kill them.

The Regulbat came into recorded African history for the first time in the 16th century. Ambitious, energetic traders, they soon made a monopoly in trading salt bars between Morocco and the distant Saharan centre known as "the city of salt" —now part of Mali.

Driven out by their chief rivals (the Tadjeckent) in an 1852 war, the Blue Men made a comeback raid in 1903 and took control again until 1934 when French troops decimated the Regulbat in a series of complicated wars and intrigues worthy of a thriller!

Today the Blue Men live in fortified oasis towns between Zagora and Goulimine in the southlands of Morocco. It's only an eight-hour drive from Marrakesh,

COLOUR TEST

A new "mental striptease" has invaded Europe: the colour test.

In my time I have had my head bumps, handwriting, and the knuckles of my right hand checked to reveal essential character. But now from Switzerland comes the Luscher test, which its originator claims will reveal more about individuals than any other method—simply by looking at a series of colours and indicating the ones preferred.

It may be thought that colour sense is a purely aesthetic matter, but 45-year old Professor Max Luscher, of Basle University (Switzerland), says he can tell it if a man is impotent, whether an executive seeking promotion has "group compatibility," and whether someone is prone to "stress" illnesses.

Many other secrets of the mind can be revealed, too: all by colour preferences.

I am bound to admit that professor Luscher managed to pin-point a personal characteristic of mine, which I think is true —all because I dislike yellow.

I met the professor at the testing centre he has set up in Bond Street, London, with his chief assistant, Mrs. Gertrude Meyer-Jorgensen.

The professor first became interested in colour when he was a schoolboy. "I found I always wore a blue tie at school," he told me, "and I asked myself why. And also why my best friend always wore something that was green?"

From this small beginning, Professor Luscher has evolved a complex science based on thousands of case histories.

At university he studied psychology and philosophy, and while still a student explained his method of personality assessment to an international gathering of distinguished psychologists in Geneva.

Now the Luscher test is widespread use in Europe and America, and is applied to all types of clients, ranging from drug takers to problem children, but has found its main aid in the field of personnel selection.

It is a natural thing that the professor should utterly believe in his test, but it has been confirmed also by clinical trials. "It is a foolproof, exact system," claimed Mrs. Meyer-Jorgensen.

It seems we all have an immediate reaction to some colours, and it appears that this reaction does not register on the cattex (the outer grey matter of the brain). Because of this colour blind people can also register likes and dislikes, even though they do not recognise a colour.

Professor Luscher left the room while Mrs. Meyer-Jorgensen gave me the test. In five minutes I had sorted out my favourites among 73 one-inch squares of different colours.

The test is so devised that there is constant cross checking of likes. For instance, one

(Continued on page 6.)

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and many tourists make the trip all year round, especially for the Saturday night "guhdra" perfotmance to which everybody is welcome.

This is a weird kind of dance in which the women remain seated and move their arms and bounce their breasts while the men in the background chant to the beat of tom-toms the tribal "truths" such as "love is the life of our phople." This goes on for hours until the oldest women let out a cry, "Yuuu-yuuu-yuuu," at which point everyone drops to the ground and remains silent for fully five minutes.

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B. N.

NEHRU AND MYSORE

The following letter addressed to Pandit Nehru on his election to Presidentship of the Congress may be read with interest:

Mysore.
10th Oct. 1929.

My dear Sir,

My brief contact with you when you passed through Mysore last year tempts me to transmit congratulations to you on your election to the Presidentship of the Congress. I thought that you would be the youngest president of the Congress, but find that Sankaran Nair was the same age when he was elected president. But, however, you have set up a new record in the fact that you are the first son to follow his father in the Presidentship!

It is a very remarkable honour which your friends should exceedingly appreciate. I am very pleased at the distinction that has come to you, and on my own and on behalf of the people of this State, extend to you our cordial congratulations. I hope that your tenure of the Presidentship will result in substantial achievements for the nation, and also prove a light burden on your valiant though tender shoulders!

I would like to make a suggestion before closing. You will no doubt be preparing a comprehensive Presidential Address. The people of the State will be grateful to you, if, in the course of it, you will enforce their rights for good government on the same lines as in British India. The grinding to which they are at present subjected is far worse than the grinding in British India. In Jodhpur, Patiala, Hyderabad, and other States, there is a wantonness of misrule which is piteous and heart-rending.

If you will therefore kindly incorporate in your address a forceful demand for their enfranchisement, you would be doing for India what Lincoln did for U.S.A. in enforcing the abolition of slavery. Various circumstances prevent the subjects of the States from organising effective political agitation. I have therefore to urge the support of your good offices in this behalf.

With best wishes, and renewed congratulations,

I remain,
Yours very sincerely,

G. R. JOSYER.

To
Sjt.
Pandit Jawaharlal Nehru,
M.A., Bar-at-Law.
Secretary and President-Elect,
Indian National Congress,
Allahabad.

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General Secretaries: DR. M. A. ANSARI, JAWAHARLAL NEHRU

CAMP. MUSSOORIE,
October, 21st. 1929.

To

G. R. JOSYER, Esq., M.A.,
Mysore.

Dear Mr. Josyer,

Thank you for your letter and good wishes. It is hardly possible to ignore the problem of the Indian States in India today. I suppose the Congress will consider it and pass some resolution on it.

Yours sincerely,
J. NEHRU.

WAR

"I think I saw a picture of Chaulage in the paper once," she said, with almost polite indifference. "A funny little fat man who looks like a retired grocer."

"He is," said the Saint. "He also happens to be Prime Minister of France. And funny little fat Frenchmen who look like retired grocers often have ideas, particularly when they get to be Prime Ministers. Of course that would never be allowed in this country, but it happens there. And one of Comrade Chaulage's ideas is a bill to take all the private profit out of war, which is naturally very unpopular with Luker and Fairwether and Sangore and the directors of the Siebel Factory. So that makes Comrade Chaulage a doubly suitable victim. And when the "Sons of France" seize power this bill will be firmly forgotten, people will march about and wave flags, bigger and better armaments will be the cry, the people will be told to be proud of going without butter to pay for bombs, and the people who sell the bombs will be very happy. Hitler and Marteau will scream insults at each other across the frontier like a couple of fishwives, and pretty soon everything will be lined up for a nice bloody war! Some millions of men, women, and children will be burned, scalded, blistered, gassed, shot, blown up, and starved to death, and the arms' ring will sit back on its foul fat haunches and rake in the profits on a turnover of about five thousand pounds per corpse, according to the statistics of the last world war!"

HOW GENERALS ARE MADE

"I think you ought to make him very happy." Simon remarked, a little sardonically.

She gazed at him, wide-eyed and innocent.

"Why, naturally I shall. After all, nobody wants an unhappy man moping about the place. I think I'll have him made a General in a few years."

"Just like that?" said the Saint. "And how will you set about it?"

She shrugged.

"It oughtn't to be very difficult. I mean, I know all the right people, and he knows all the right people, and he's rather stupid in the right sort of way, and I'm rather clever, and if a man's stupid in the right sort of way, and his wife's rather clever, and they both know all the right people, it isn't very difficult for him to be made a General!"

Simon regarded her with honest admiration!"

LESLIE CHARTERIS.

(*Continued from page 2.*)

first looks at eight colours, and names them in order of preference. Then the order is reversed.

Then one looks over pairs of colours. With some pairs I found difficulty in picking one or the other. But this did not matter. Mrs. Meyer-Jorgensen recorded my replies on a special score sheet, and a pattern quickly emerged.

As far as Mrs. Meyer-Jorgensen was concerned I am a bit a "wangler—rather a diplomatic sort of person." And it seems I am inclined to keep my emotions to myself.

When Professor Luscher returned to the room, it was this last facet which interested him most. It seems that my dislike of yellow is a dominant factor in my colour appreciation. And this in turn leads the Professor to believe that I am emotionally isolated, and controlled.

Both the professor and his helper drew the same conclusion.

However, I like a rather nice violet colour, and the greys and the greens. Grey is the protective colour of those who do not reveal themselves to other people, The violet colour choice meant I am sensitive. A liking for the greens indicates self-assurance.

If I had plumped far more for red, it would have implied an extrovert character. Blue was one of my choices, though it did not figure high on my list. This is the colour of "relaxed awareness."

For 30 minutes the Professor delved deeper into my character by looking at my score card. He thinks I strive for calm harmony which is more than reality can give. Because of this I have developed traits of caution and diplomacy, and am "subtle in human relationships." The Professor also thinks I am intelligent, thoug. .is test is not designed to evaluate this.

"But I can tell if psychological factors are inhibiting the full use of a person's intelligence," he added.

It seems to me the professor is wrong on one or two minor points (or perhaps they should be called faults) but his main conclusions sum me up pretty thoroughly.

One of the great advantages of the Luscher Test is that it can be conducted by a completely unskilled person following a simple list of written instructions. The score cards, however, have to be evaluated and reported upon by Luscher's staff trained in analysis.

Individuals are charged Rs. 70 a test, but industry and commerce pay Rs. 13 more for repetition tests designed to reveal specific characteristics. In addition to providing a profile of the underlying personality, he can spot such things as mental illness and the root causes for incompatibility between spouses.

The test has also been used on problem children ("A problem child, of course, comes from problem parents"), and it can spot a tendency to stress illnesses such as heart disease, high blood pressure and ulcers —months before the symptoms appear.

"I can tell if some one is a kind person on the surface, but subject to violent outbursts. I can see the aesthetic qualities within the mind. I can tell whether some one has initiative, whether he is trustworthy, congenial, has persistence and drive."

Given score cards from a firm debating which of a dozen executives to promote all the Luscher expert has to know is the type of job envisaged.

Apart from that, the test can be conducted at long distance. Already numerous commercial concerns are calling on "colour" to check against the reports of graphologists and phrenologists, and all the other "gists," which are now becoming a big part of personnel selection and evaluation.

R. T.

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"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

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ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತೆರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮೈ॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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RS. 15—00

USE OF CHEMISTRY

U. S. space research reached its hitherto most important goal with the rendezvous of the two space ships "Gemini VI" and "Gemini VII". West German chemical research assisted in this successful undertaking. It helped create provisions for this sensational scientific advance.

Thus in the search for the break-proof, glass-clear material for the astrounats'helmets, the polycarbonate manufactured in the West German Bayer laboratories proved to be the suitable synthetic. This plastic is entirely shock-absorbing, water clear and colourless —and has a number of uses that are not limited to space flights. This thermo-plastic material is called Merlon in the USA. it is internationally known as Makrolon.

Thanks to its excellent qualities, this plastic—now manufactured in the United States under a German licence—was chosen by the North American space authorities for the astronauts' headgear. The helmet of the first U.S. astronaut to float through space was also made of polycarbonate. This glass-clear, non-distorting and 100 per cent unbreakable material guarantees the best field of vision.

In order to prevent one of the greatest dangers for space aviation, namely the small meteorites, German chemists have created an especially effective protective material. The intermediate spaces of the several layer thick outer body of the space ships were sprayed with the plastic foam poly-urethan. This plastic was also first discovered by the "Parbenfabriken Bayer" in the West German city of Leverkusen

Chemistry has also considerably alleviated the astronauts' stay within the space capsule. Thus the soft plastic polyurethan protects them from undesired collision effects or even bumps. An adjustable chair made to fit their form exactly and upholstered with a specially soft polyurethan foam acts as both chair and sleeping couch. Important for the space pilots' safety is the durability of the used material. The chair is kept in original shape despite the great acceleration during take-off and flight duration as well as during capsule's re-entry into the atmosphere. This shock-absorbing, formproof and noise-resistant plastic foam also lined the astronauts' helmets and gave them additional durability and a good fit.

The field of photo chemistry should notbe overlooked in mentioning chemistry's contribution to the successful results of the space flights. Here again, West German chemists are represented with important research results such as the basic research and the working out of this young science.

West German News.

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CORRESPONDENCE SCHOOLS

Socialogists and opinion pollers in West Germany from time to time deal with the question of how the German spends his free time. Whereas it is generally believed that the average 40-hour a week worker with his good income is occupied with consuming beer, watching television or working on do-it-yourself projects during his leisure hours, the West German opinion pollers arrived at an entirely different conclusion; the average German in 1965 ended his day's work—with work. He attends lectures and language courses, learns how to drive a car—and judo, participates in adult education programs and subscribes to correspondence courses. Each year, half a million Germans take correspondence courses offered by one of the 150 existing correspondence course schools in this country, either to advance from a stagnation position, to learn an entirely new profession, or out of pure interest in a certain subject.

For one hundred years, correspondence courses—the first were offered in Berlin in 1856—were limited to a few fields; languages, bookkeeping and other office skills were the preferred instruction material. Roughly three dozen correspondence course institutes covered the entire need of correspondence-gained knowledge for many decades. But the increased demands that the industrialized economy required from the individual after World War Two caused the correspondence boom: new developments in technology created new professions with better earning possibilities whereas the earning chances of the unqualified worker sank. More and more young female workers became interested in a professional career, and hundreds of thousands of German housewives, enticed by well-paying industry from their kitchens to the typewriter, found that correspondence courses offered the chance of rising from their typist's chair to the desk of the foreign correspondent. The correspondence schools found the greatest response in rural areas, however: lack of training possibilities for the more up-to-date and better-paying occupations promoted the interest in all imaginable professions.

West Germany's flourishing correspondence schools today offer courses ranging from the timber expert to the airplane pilot, from archaeology to medieval art, from Einstein's theory of relativity to pop-art. There is no field of science or knowledge that the paying correspondent cannot subscribe to. He can render proof of his advances in weekly written reports. His homework is subsequently returned—checked and graded—and usually after a year of study, his teacher writes a report card. The only drawback: West German authorities and academic institutes do not yet recognize correspondence course diplomas.

The ministers of culture of several West German states are attempting to grant state recognition to correspondence studies. One of them is in favour of extending the branch of instruction that leads to the high-school or specialized school diploma. Another calls for state supervision of all correspondence schools that would guarantee a standardized instruction basis. Others see in the foundation of state correspondence school such as several European neighbour countries —France, Belgium, Italy—have, as the suitable way of letting the "pedagogical provinces" partake in the "education possibilities offered to all" to a greater degree than up till now. West German News.

The Rationalist

BLACK LIGHT

Could it be that when Thomas Alva Edison first perfected the incandescent lamp during the closing years of the last century, he foresaw that, in addition to lighting an otherwise dark world, it would also counteract bad odours, bleach fabric, help capture criminals and perform a host of other tasks not associated with lighting at all?

Americans alone are said to use 3,000 million light bulbs a year. Several million others, either based on or developed from Edison's original principle, meet the diverse needs of our complex way of life.

If you are a doctor, an engineer or a prospector, chances are you frequently use "black" light—an offshoot of the ultra-violet family, that uses mercury vapour, to produce the unseen eyes.

"Black" light will unveil the hidden beauty of mineral ore, disclose scalp ringworm, and lay bare microscopic cracks in metal components, caused either by faulty manufacture or metal fatigue.

Your bank manager is thankful for "black" light because, apart from showing the presence fluorescing finger prints and stains, it will detect otherwise invisible signs of erasures and forgeries.

That "wizard" water-diviner who combs farms and small-holdings in search of water, using as his guide a twig cut from the nearest tree, need no longer rely on this out-moded and often erring tool. Aided by fluorescent dyes and a small "black box" containing an invisible ray, he can trace out the course of an underground water supply and point with absolute certainty to a spot and say: "Sink your borehole there!"

That painting you have cherished for years could be a fake, you know? There is a way of finding out. An ultra-violet lamp can establish the age or place of origin of paintings; it can protect against fakes, authenticate genuine art objects as easily as it can be used to find the age of so-called antique furniture.

Bulbs that produce antiseptic light today protect humans against disease. Capable of destroying germs, these unseen rays also guarantee the purity of drugs and chemicals you store in your medicine chest. Light can throw up barriers of death to bacteria, viruses and moulds.

Recent tests show that 30 per cent of airborne viruses and bacteria are destroyed by inserting a single ultra-violet lamp in a heating or air conditioning duct. A special lamp has been developed for this purpose, and will provide complete protection to a household.

At the opposite end of the frequency scale, and equally invisible to human eyes, are the infra-red rays of "light" that have their special uses.

"I want a re-spray job on this car, and I'll expect it to have that old lustre," you might say to your garage manager next time your car looks a bit "off colour." Infra-red lamps assist the paint-backing process and ensure a hard glossy finish.

These rays also assist in the baking, cementing, gluing and warming of manufactured articles. Also, they are used to thaw frozen foodstuffs.

Soon a doctor might pick a tiny probe from his tray of tools, and say; "Hold still a moment, I want to take a look." You wince at the thought, but he assures you; "You'll feel no pain." And he will mean

it. Surgeons and doctors will soon be using a "microlamps" probe so small that it will pass through the eye of a needle.

Capable of beaming a brilliant light, these microlamps, devised first to light instruments in space-craft, are being adapted for clinical use and are finding their way into hospital theatres and doctors' consulting-rooms.

What about farming operations without sunlight? What about a farm below ground, where heat, light and humidity can be effectively controlled? Seems a bit far-fetched a first thought. It is feasible, however, as it currently being proved at Rutgers Universitys in New Jersey, U.S.A.

Incandescent and fluorescent lamps provide the necessary stimulus—taking the life-giving place of sunlight. This way the rate of growth of crops can be controlled and harvesting can be regulated to obviate gluts at local markets, as is often the case now.

Still in its infancy, but none the less the "lamp" that will outshine all others for usefulness is the LASER, meaning Light Amplification by Stimulated Emission of Radiation.

Already it has proved itself a "weapon of war," an instrument of peace, a surgical tool sharper and more delicate than the sharpest scalpel, a navigation aid, and a superior communications means.

After perfecting his incandescent lamp, and then acting as superintendent, foreman and gauger in the first central power station erected in New York, did Thomas Alva Edison realise the far-reaching impact his "latest invention" was to have on our world?

M. R.

LOST TREASURES

"We saw a world map that carried, if one could believe the incredible legend below, an astonishing number of cross marks. The legend read: Lost Treasures of the World Estimated at $1,000,000 or more. Most of the X's that marked the spots carried beside them figures, any one of which made the eyes pop!

"Of those treasures," the Doctor said, "I think my ten favourites would include the great treasure fleet sunk in Vigo Bay with its estimated 100,000,000 to 800,000,000 of bullion; the 300,000,000 in the harbor of Cadiz; the 16 galleons with their 100,000,000 on the Silver Shoals; Bobadilla's galleon with something variously estimated at between 3,000,000 and a round billion in gold and plate, and its 'Golden Pig', the 3370-pound, world's largest nugget; the several great pirate caches on Cocos; Alexander's lost 65,000,000 to 300,000,000 in Bahawalpur in India; and the 6 fabulously incalculable Incan treasures: those in the sacrificial lakes of Titicaca and Guatavita; Valverde's treasure; Atahualpa's lost ransom with its 10-ton gold chain and the round dozen, life size, golden statues from Cuzco's Temple of the Sun; the hidden treasure of the holy city of Packakamak in Peru's Valley of Lurin; the lost mine of Tisingal whose secret is still guarded by—".

"And I can't very well omit the 45 tons of silver Sir Francis Drake jettisoned off the Plate Isles because his Golden Hind had more than it could carry, or the mysteriously unaccounted-for Money Pits of Oak Island, or the 6 lost temples in the jungles of Kandeshi with their 10-foot idol loaded with diamonds and pearls, or the submerged pirate capital of Port Royal with its incredibly vast——"

The figures sound like an astronomer's interstellar distances! Cut them in half, or even quarter them, to discount possible exaggeration—I don't care. It's still a tidy sum! Just the same I can show you a report of the U. S. Bureau of Mines which estimates that a total of $42,000,000,000 worth of gold was produced by the world between 1492 and 1933, and further states that about one-half has dropped completly out of sight, most of it in shipwrecks! And remember that that $21,000,000,000 does not include any silver or precious stones, and nothing before 1492. Figure it out for yourself!"

C. RAWSON.

MONUMENT FOR INSECTICIDE

An unusual unveiling of a monument was witnessed by the inhabitants of the Japanese island Shikoku: two insecticides, developed in West Germany, received a stone monument. Thanks to these chemical preparations, the "rice stalk borer" and the "Brusone Illness" were able to be successfully fought for the first time in history. These two dangerous parasites of rice cultures had, as in many other countries of the world, greatly endangered Japan's food provision for many centuries. West Germany's chemical industry was pleased to hear how these German preparations had been honoured. Scientists and researchers appreciated this as a visible sign of the ever-increasing efforts undertaken in West Germany in the field of plant protection.

The importance of research work in this field is clearly proven by a look at international statistics. The earth's population increases by roughly 120,000 persons each day – the population of an average large city. But only one-third of humanity can be sufficiently fed. An important role in this critical state of affairs is effected by the damages incurred by insects and plant diseases in all parts of the world. Even in a highly industrialized country such as West Germany, annual harvests are decreased between 15 and 20 per cent because of this. In many countries of Africa, Asia and South America, often half of the harvest is destroyed. Experts estimate the total damage caused by insects to amount to 120 – 240 billion DM (30 to 60 billion dollars) a year. This situation can only be improved when – in addition to creating new nutrition sources – intensified means of fighting the destructive insects are found. West Germany was able to make a considerable contribution in this field. The total production of West German insecticides and pesticides has more than doubled during the last two decades. More than 100,000 tons of insect poisons are manufactured here in chemical concerns each year. Nearly two-thirds of this is exported. According to the chemical industry, the international market's demand for such products continues to rise. Whereas 64,000 tons of German insecticides were exported in 1964, nearly 43,000 tons were exported during the first six months of 1965 alone. Industry pays great importance to the development of these preparations. The question of the insecticides' effect on the human organism is by no means overlooked. All products are tested for many years in German laboratories and on test fields – some of which are located in tropical regions – before they are put on sale.

U. N. Altor

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RS. 15—00

L. B. AND NUMBER 1.

To those that doubt the power of numbers, has come a chance to clear all uncertainties. Here at last is a great man we all were familiar with. He was born on October 2, 1904 at Banares. With this we can begin specifically.

The month October is the 10th month, and since the zero is always deleted, we get 1.

His name was Lal Bahadur, and had 10 letters. A strong name that cannot be easily forgotten. Once again the number 1.

As a young man who rose from a common village lad to become Prime Minister, he had to start early in politics. He did, at the age of 19—1 plus 9 equals 10, once more the number 1.

Anyone interested enough in the business of government service affecting our leaders in their continual change of duties, will readily agree that Mr. Shastri in his political career held 10 positions in the various governmental offices. This also became the number 1.

Then came the big moment in 1964—Nehru had passed on and the yoke of India was hanging in the balance. Who would bear this tremendous burden?

Who else but the little man of iron and steel nerves, Shastri himself? The Congress Party's consensus on succession for the Prime Minister's seat was decided in Lal Bahadur Shastri's favour in the month of June, but, on the 1st of the month!

Time was running fast, and for anyone wanting to know the whereabouts of Mr. Shastri there was always his home at Janpath—the number of the street? But of course, 10 Janpath Street!

Nineteen months later as Prime Minister (and here again 10) fate made an eloquent entrance into the other world by taking with him the brave little soul of our Prime Minister.

But death too kept his bargain with the spirit of numbers, he came in January, the 1st month, and on the 10th day of the said month—another 1, but not for the last time.

The world was shocked at the suddenness of Shastri's death. The time he expired was after 1 a.m. Mr. Shastri was in his early sixtees, to be exact 61!

Preparations for the last journey were under way; a special area near Shantivan had been made for the cremation. The entire route from Janpath to the cremation ground was 10 miles, 1!

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THEY WALK ON FIRE

The Bhogtas, a Scheduled Caste of Bihar are found in several districts, namely, Patna, Gaya, Sahabad, Muzaffarpur, Bhagalpur, Purnea, Santal Parganas, Hazaribagh, Ranchi, Palamau, Dhanbad and Singhbhum. In Ranchi District the population of the Bhogtas, is 20,310 according to 1961 census, as against 18,695 in 1931. The accretion is poor.

The Bhogtas have separate tolas in the villages but they live completely merged socially with the other tribals and non-tribals in the villages. A spot study of the Bhogtas was made at some villages in Simdega and Thethaitngar thanas

M. G. Hallett in the last District Gazetteer of Ranchi (1917) observes: "The Bhogtas of the Ranchi District claim to be entirely distinct from the Kharwar Bhogtas of Palamau. In appearance and customs they closely resemble the Rautias: they claim to be and are recognised as Hindus and frequently call themselves Singh. According to their own tradition, they were introduced into Ranchi from Brindaban by one of the Maharajas, and it is probable that like the Rautias, they were a feudal militia.

The observations made by H. H. Risley (in his Tribes and Castes of Bengal, Ethnographic Glossary, Vol. I (1891) do not still hold good as there have been some basic changes since 1891. Risley had ranked the Bhogtas socially with the Bhauiyas and Kharwars who are traditionally low in the caste-heirarchy. He mentions that Bhogtas worship Masan, Dak and other inferior gods. On an enquiry it was ascertained that the Bhogtas worship all the Hindu gods and goddesses, and freely take part in the main puja of the Hindus.

The observations made by Hallett, however, still hold good. On an enquiry it was ascertained that they were introduced into Ranchi from Brindaban by a Maharaja. There many Bhogtas in villages Meromdega and Konmenjra whose titles are Simgh and Pradhan. Their main occupation is cultivation and agricultural labour. Some are engaged in road construction work as casual labourers.

The Bhogtas houses are built of mud with thatched roof bamboos. Usually there are two or three small rooms without any windows. The clothes and ornaments worn are purchased from the local markets. The dress is now like that of the Hindus according to their economic status and women wear sari and jhula (blouse). The Bhogtas speak Nagpuria Hindi or what is known as Sadri Hindi.

The Bhogtas have a nuclear type of family. It consists of the father, mother, brother and their unmarried children. With certain relatives, they have a restricted relationship. With a younger brother's wife, the husband's elder brothers will not cut any joke while he would do this to his wife's younger sisters and brothers and elder brother's wife. A pregnant woman does not appear to observe any food restrictions. Birth pollution is observed for six days A feast is given to the relatives on the occasion.

Marriage is solemnised by putting vermillion; and the services of the barber and potter are utilised. The well-to-do Bhogtas also engage a Brahmin to conduct the marriage ceremony and after the marriage is conducted the Brahmin is generally given one dhoti, rice and Rs. 5 in cash. There is no restriction in the number of wives a man can have, but the economic condition does not allow a man

(*Continued on page 6.*)

The Rationalist

OUR PAST

by Dr. Sampurnanand

We know so little about the Past, our Past. I do not say this from a nostalgic feeling that the past was a golden age, when rivers of milk and honey flowed on the earth, men and women were all angelic in form and temperament and gods and goddesses walked the earth.

I do not subscribe to all this, at least not wholly; the rivers of milk and honey, if these existed, must have been particularly sticky.

And yet, I am sorry that most educated Indians know very little about their nation's past, its achievements in the fields of the social and physical sciences. We speak of Indian culture, but our knowledge of it is very often limited to folk songs and folk dances.

Any grotesquely drawn painting is supposed to be peculiarly symbolic of Indian culture, and evening entertainments are often grandiloquently described as cultural programmes.

We are not aware that the roots of culture go deep down in the soul. A man who does not share the feelings and aspirations, the religious moods and ecstasies of the people among whom he lives is really an alien among them. For all his sympathy, he is an outsider and cannot share the joys and sorrows, the inspiration and occasional spiritual depression, which the national culture provides.

By the way, let me explain the 'we' which I have used above, more than once. The word stands for the average educated Indian, the Indian who has had the advantage of acquiring a University degree.

As I have said, such a person is generally ignorant of his past. In a vague way, he knows that philosophy is a branch of study to which ancient India apparently made some worthwhile contribution. He has perhaps heard words like Brahma and Maya and may even be acquainted with the names of men like Shankara. Probably, he has some indistinct ideas about a class of people called Yogis. But that is about all.

And Philosophy is about all that the ancient Indians seem to have known and studied!

At a recent conference in Jaipur which I had the honour to inaugurate, I had occasion to refer not only to the decimal system of notation and to zero, two inventions for which credit is universally paid to ancient India, but the discovery of algebra by Indian mathematicians whose names even have been forgetton, and the use, centuries before Leibnitz, and Newton, of the technique of the Differential Calculus (Tatkalika gati, instantaneous motion) by Manjula and Bhaskara.

At a lecture delivered by a learned mathematician in connection with the same conference, I referred, among other things, to the work of Chandra Shekar Singh Samant of Orissa who, with no other instrument than a nalika yantra, a narrow bamboo tube with two wires crossing each other at right angles at one end, discovered a difficult phenomenon like the libration of the moon.

Chronologically, Chandra Shekhar lived not very long ago but spiritually he belongs to the past, because he knew no language other than Sanskrit and Oriya and had not even heard of a telescope while carrying on his work of observation! The greater part of my audience I need hardly say, was hardly familiar with what I said.

A similar experience was in store for me at an all-India seminar on Jurisprudence held at Mount Abu a couple of years ago. I pointed out that it stands to reason that in a country like India which had been governed by independent Hindu governments for centuries and had developed a comprehensive system of Law as codified in the Smritis and elaborated in the commentaries, there must have been basic principles of Law, a basic Jurisprudence. As many delegates told me later, the idea had never struck them before.

Even in connection with the exegesis of our Scriptures, we depend to a large extent on others. The educated Indian knows his religion, if he knows it at all, through English translations by foreign writers. If he talks about his fore-fathers, he glibly repeats the language of foreign thinkers, knowing nothing about the Indian tradition on these matters.

I have nothing to say against foreign scholars as such. Many of them have done commendable work but they were, after all, human. They suffered from certain prejudices. It is normally not in human nature to do full justice to something to which one is not attuned.

A person, for whom Hinduism was ab initio a hotchpotch of philosophy, magic, witchcraft folklore and superstition, could not be expected to interpret it as a Hindu would understand it. A person brought up on such pabulum cannot but look down with contempt upon his spiritual past and become a stranger among his own people.

The fault, of course, does not lie with those young men and women. It lies with the present defective system of education. Whatever success it may achieve in teaching the subjects normally included in the curriculum, it refuses to recognise the spiritual and emotional aspect of the students' mind and cuts him off from the old moorings, supplying nothing substantial in place of what it destroys.

It places before the students nothing which can be a worthy object of Faith and turns him into a cynic. But cynicism is not healthy; it leaves the mind an empty void, always avid for something new, not happy with itself or anything else, concealing its hollowness with loud talk and denunciations, which might drown the inconvenient throbs of discontent from within for sometime at least.

It seems to be a far cry from a spiritual approach to life and a grounding in religion and philosophy to a knowledge of the achievements of the ancients in the sciences, and yet the distance is not so great as it seems.

A knowledge in general terms about the fields in which Indian genius worked in the past will wean the mind from the false belief that the ancients were a race of easy going lotus-eaters and dreamers; it would help to foster respect for the past.

It would stimulate the mind to reject interpretations of ancient Indian thought that are clearly not compatible with an intelligent assessment of the Past and instinctively to search for roots which will nourish hope and faith.

It is often said that a people which has no Past has no future. This may not be wholly true, but it is certainly correct that a people with a past of which it is proud has hopes of a distinctly bright future.

A knowledge of India's achievements in the past and her contribution to humanity's store of knowledge is a sure guarantee for similar success in the future.

What is needed is a proper orientation of education in school and college, so as to embrace the spiritual and emotional aspects of the mind. Without such orientation, there cannot even be suitable home education of the younger generation, because parents brought up as at present cannot be expected to lead their children along paths unfamiliar to themselves!

(*Continued from page 3.*)

to maintain more than one wife. Re-marriage through sagai is allowed. In the event of the death of the wife, the husband is entitled to marry her younger sister. The average marriage cost among the Bhogtas varies from Rs. 300 to 750.

The Bhogtas dispose of the dead bodies by burial as well as by cremation. The important religious festivals of the Bhogtas are Karma, Diwali, Dasahara, Jitia and Makar snan. From the details available in the villages it is noted that they are now well Hinduised and worship Hindu gods and goddesses. They also use sacred thread (Janau). The investigator saw some Bhogtas of village Barbarpani and Meromdega village with sacred thread (Janau).

The Bhogtas are mostly cultivators, and labourers in the forests and in the fields. Farming does not give subsistence for the whole year and they supplement their income by working in the factories or do earth-work. The welfare Department has been giving stipends or book grants to a number of Bhogtas students. A few Bhogta boys are studying in the middle and high schools at Simdega.

Some Bhogtas in certain villages of Ranchi District have distinguished themselves by the quaint fire-walking ceremony on certain festivals. Those who do it fast for a few days and the particular day they actually walk bare-footed on glowing embers and pick up pieces and throw them about without the least injury to their persons. Some of the Bhogtas of Tupudana, only five miles from Dorandah in Ranchi City were observed doing this and doctors found no injury on their hands and feet just after they walked on the burning fuel for a few minutes!

ROY CHOUDHURI.

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* * *

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Ed.

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"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಆಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹ ವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

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RS. 15—00

HEART ATTACK

an enquiry.

A large-scale investigation into the causes and symptoms of heart attacks was recently brought to a close in Leverkusen (West Germany). For ten years, two physicians—Professor Noker and Dr. Weidemann—kept the entire population of this young industrial city, which borders on West Germany's mining centre, under medical observation. They kept a precise record of their observations concerning the spreading and the history of this dread disease.

Their investigation is significant as it was not limited to one social group, to a single factory or to a certain age group, but included the entire population of a modern industrial city. The two physicians made some interesting discoveries concerning the causes of the disease and also of environmental conditions of the persons under observation.

Some 910 people had a heart attack during the past ten years in West Germany's youngest industrial metropolis of 100,000—Leverkusen was raised to the status of "city" in 1963. Just as in the entire Federal Republic, here, too, the number of heart cases increased suddenly. From 1958 to 1962 the number of heart attacks doubled! At the same time, the average age of the patient decreased! Those people under forty who suffered a heart attack—a rare exception before World War II—are increasing in number, especially in the last 4 or 5 years. This applies, however, only to males. The women who have had a heart attack since 1955 were usually over 45 years of age. But according to the statistics, women are also in more danger from this disease today than they were from 5 to 10 years ago. In 1957 only every sixth heart attack struck a woman: in 1963 it was every third heart attack; The explanation the two Leverkuse physicians present is quite acceptable: West Germany's economy is demanding women's active participation to a much higher degree than in times past. Women are also occupying leading positions much more frequently than before.

In order to take into account the social status of their patients during this investigation, the two physicians divided the entire investigation into three groups, by professions. The first group consisted of both skilled and unskilled workers; the second group consisted of minor and major Government employees; the third group was composed of independent craftsmen, private businessmen, top management in both private business and Government, and independent academicians. Only 13 per 1,000 workers suffered a heart attack during the ten-year investigation. Among the "middle class" group the number increased to 20 per 1,000, and the "responsible" class had a high of 45 per 1,000. A great deal of professional responsibility, the two physicians concluded, can lead to early death by heart attack—apart from many other factors, of course. The role played by the heavily criticised over-abundant, rich foods has been over-estimated. The workers' eating habits are not very different from those of the top manager in West Germany today.

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ANTS AND MAN

"You would be surprised to know how many of the most sensational achievements of man were surpassed by the insects hundreds of years ago without any artificial aids.

You talk about the Age of Speed and Man's Conquest of the Air; and yet the fly Cephenomia, the swiftest living creature, can outpace many of your boasted aeroplanes! What is the greatest scientific marvel of the century? Probably you would say radio. But Count Arco, the German radio expert, has proved the existence of a kind of wireless telegraphy, or telepathy, between certain species of beatle, which makes nothing of a separation of miles. Lakhovsky claims to have demonstrated that this is common to several other insects. When the Redemanni termites build their twenty-five-foot conical towers topped with ten-foot chimneys they are performing much greater marvels of engineering than building an Empire State Building! To match them, in proportion to our size, we should have to put up sky-scrapers four thousand feet high—and do it without tools!

"Termites are not true ants—the term 'white ants' is a misnomer. Actually they are related to the cockroach. I merely mentioned them as one of the most remarkable of the lower insects. They have a superb social organization, and they may even be superior strategists to the true ants, but they were never destined to conquer the globe. The reason is that they cannot stand light, and they cannot tolerate temparatures below twenty degrees centigrade. Therefore, their fields of expansion are for ever limited. They are one of Nature's false beginnings. They are a much older species than man, and they have evolved as far as they are likely to evolve... It is not the same with the true ants."

"The true ant is the destined ruler of the earth. Can you imagine a state of society in which there was no idleness, no poverty, no unemployment, no unrest? We humans would say that it was an unattainable Utopia; and yet it was in existence among the ants when man was a hairy savage scarcely distinguishable from an ape! You may say that it is incompatible with progress—that it could only be achieved in the same way that it is achieved by domestic cattle. But the ant has the same instincts which have made man the tyrant of creation in his time. Lasiui fuliginoses keeps and milks its own domestic cattle, in the form of plant lice. Polyergus rufescens and Formica sanguinea capture slaves and put them to work! Messor barbarus, the harvesting ant, collects and stores grain. The Attini cultivate mushrooms in underground forcing houses. And all these things are done, not for private gain, but for the good of the whole community! Could man in any of his advances ever boast of that?""

L. CHARTERIS.

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

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The Rationalist

OUR TEMPLES

Their Significance

(by Professor S. V. Venkateswara Iyer.)

The Indian view has always been that the arts like other departments convey a spiritual message. In regard to architecture, our earliest temples are redolent of this message. They were hewn out of rock by Chalukya and Pallava kings. In an inscription of Mahendravarman Pallava of the seventh century we are clearly told that the cave temple was built "without bricks, without mortar, without wood and without metal" (Etad anishtakam adrumam aloham asudham). The pun in this passage will be clear if we bear in mind the fact that in the Indian texts, from Vedic times onwards, the human heart is a cave (guha), hewn in the rock of the body, in which dwells the eternal spirit (guhasayaha gahvareshtah puranah). A Vedic text describes the citadel of the gods as having eight plexus (chakras) and nine doorways, and as enveloping a golden core of light where the divine beings actually dwell. Tantra texts explain how there are nine openings in the human body, and chakras are plexus of the nervous fibres ranged one above the other, six major and two other ones, which are the dynamos of sensory and motor energy. One can now understand the Masonic tradition of King Solomon's temple which "was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building."

The parallelism of a temple of stone and a temple of flesh is carried much further when we proceed from the cave temples to the structural ones of later times. In these latter the King of the Dark Chamber is conceived as enthroned in lofty majesty, or encircled by a divine aura or halo of light. The latter conception rules generally in North Indian temples where the emphasis is on the Aryan conception of the Buddha as Omniscience, while the former is illustrated by the temples of the South. Both indeed are regarded as House of Eternity (devalaya—the abode of the Immortal). But the South Indian temple is conceived as the abode of the King of the Universe (ko-il). Agreeably to this conception we have the prominence of the hill, rock and tower in South Indian temple architecture. The choice of a hill or rock gave imperishable material in stone, suggestive of eternity. When a temple was put up in a city on the level plain the same effect was sought to be achieved by the erection of a tower over the sanctum or at the entrance. A tower over the entrance was a feature of Chola temple architecture in the tenth century, and it was placed right over the gates of the temples in later times. The conception of the Deity as King of the Universe may also be illustrated from the details of daily worship at the temple, when the Deity is addressed as Emperor (Sarvabhauma), and royal services (rajopachars) are offered.

As regards the form of the temple, one is struck at first with the flag-staff (dhvajastambha) right in front. Dhvaja represents the creative principle in the human body, and the festive season when the flag is uphoisted corresponds to the Spring when flowers burst into bloom and nature is vibrant with a fresh life. The courtyard of a temple may be compared to the lungs in the human body and the several small structures there (bahu-bhumikas) to the numerous cells

SECRET OF LIFE

The secret of how life evolved has been rgued among scientists for years. They re still probing the mysteries of biohemistry in their quest for an answer.

Many scientists contend that the earth vas created by meteorites—the debris of pace—colliding in vast numbers. The itmosphere then was, they say, "a choking witches' brew without oxygen." The surface of the globe was covered with volcaioes and rent by countless earthquakes.

Then, they argue, came torrential rains o create the oceans, which rolled under he cloudy, poisonous mask.

Fierce radiations and violent thunderstorms changed the formations of molecules n the atmosphere. The rains washed hem out and into the oceans.

Over millions of years the seas became i thin soup of everything needed for life o begin. Scientists say that the basic 'equirement is amino acid.

The mystery they are trying to solve is iow the molecules of amino acid became inked into complex chains, which linked igain to form DNA—the essence of life.

DNA need only form a skin, and have a neans of extracting energy from its surroundings to become a simple cell, which 'eproduces by splitting.

But travel to other planets could reveal the secret of the origin of life. We have no time machines to rush us back to prehistory, but spaceships streaking to distant planets may serve in their stead.

The Moon may hold the answer locked in deep-freeze beneath its surface. Life could have begun there at the same time as it did on Earth, to be frozen solid as its climate became more extreme.

Venus may not yet have reached the point where life is possible. At present it is possibly too hot or too dry. Violent thunderstorms on the planet interfere with our radios, and the atmosphere is rich in carbon dioxide—as was the Earth's in primeval times.

The only other planet circling our Sun where there is a good possibility of life is Mars, but even there, evolution would certainly be in its infancy.

As astronauts prepare to land on other planets, if they see green landscapes and blue skies they will know that life is fairly advanced.

For according to the scientists, when life first started on earth it was nothing more than minute organisms existing without oxygen and eating compounds of iron and sulphur.

Eventually, tiny water plants evolved. They absorbed carbon dioxide and gave out oxygen, changing the atmosphere.

They spread over the land, clothing it in green, providing air and food for the first animal life to crawl from the seas.

That was what they say happened on Earth. But on other planets of distant suns the story could, they add, be very different—for it is impossible for life to be transmitted from one globe to another by natural means.

Past these is the heart of the temple, styled he garbhagriha—the Holy of Holies. This word is a silent witness of the original form of the temple which consisted merely of a rock-cut cave with one or more chambers. The twelfth chapter of the Manasara, our standard architectural work, treats of the aying of the foundation stone at the centre of the building, garbhavinyasa.

(To be continued.)

It is impossible for living cells or organisms to drift through space. They are killed by belts of intense radiation.

Single cells group in countless ways, and there are endless permutations for these groups. Always the fittest will survive—and the results could be fantastic.

Man has developed from ape-like ancestors. Other races in space may have cats, bears or reptiles in their family trees.

Sex could take strange forms. Some races may need three or even more parents to bring a child into the world.

Living crystals could dominate one planet, and a single giant plant could envelop another world in an everlasting green twilight.

Other globes could be populated with nuclear energy eaters, or bodiless, telepathic webs of energy.

Or they could be covered by seas, with all life aquatic. The supreme beings could be a type of shark, with an intelligence far superior to our own.

It is even remotely possible that our giant neighbours, Jupiter, Saturn and Neptune, carry life in some weird form. They are frozen hells where violent gales blow without ceasing, and ice is as strong as steel!

But on them might dwell living creatures with liquid ammonia for blood.

So space travel may solve the secret of life. The discovery will be a tremendous benefit to medicine, but it would have possibilities even more horrible than has our power to split the atom!

EDUCATION

In the North German harbour metropolis, Hamburg, it is also possible to graduate from high school in puppetry and gymnastics! Arts and sports are the most important subjects for the high school graduation knowu as "Musisches Abitur". It was introduced in Hamburg 15 years ago as part of a programme of college reform. Since then, 156 college students of the "Walddorf Schools" have passed the theoretical and practical examinations in arts and sports that are required for the "Musisches Abitur". Most of them became musicians, actors, architects or teachers. Apart from physical education as an obligatory subject, the students' talents in music, acting and drawing are also tested during the examinations in "arts". During this year's final examinations a puppet play was presented that was not only admired by the examiners' commission but also by a vast number of spectators The costumes and the scenery, designed by the students themselves, as well as their own musical compositon, were greatly applauded and gained the young artists good grades. The same applies to their performances in gymnastics, athletics and heavy gymnastics. After the 10th year in school the students are able to decide whether or not they want to opt for further education in the arts department.

ಯೆಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಷ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
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ಬೆಲೆ ೦–೭೫

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ಬೆಲೆ ೦–೪೦

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"ಮು॥ ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾವ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಸಿವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦–೩೦

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RS. 15—00

MOON CONQUEST

Soviet scientists were recently reported studying television close-ups of the moon's surface already flashed back to earth by Russia's lunar-squatting satellite.

But triumphant space programme chiefs cautiously held back detailed information until experts could make a thorough study of the data streaming back to earth.

Informed sources said ground control planned several radio links a day with the Luna-9 unmanned station, which last night gave the Soviet Union a dramatic space victory by landing — apparently undamaged — on the moon's dust-covered surface after a 3½ day flight from earth.

First of the series of radio sessions was scheduled for 15 minutes after midnight Moscow time, 2½ hours after the heavy instrument-filled capsule glided gently on to the lunar surface for history's first soft landing on earth's nearest neighbour. But no results were announced.

The soft-landing was hailed under big headlines in Soviet newspapers and by excited television commentators. But Russians were cautious in talking about how soon it may be before scientists can reap their victory by sending a cosmonaut to touch down on the moon.

Experts believed the split-second timing achieved in landing Luna-9 after a flight of about 240,000 miles showed Russia already had the technical capacity to land a human being.

But the hazards he may face on the mysterious moon surface are still unknown. Delicate instruments aboard the craft will help scientists determine how a cosmonaut can survive.

There is widespread optimism in Moscow that Russia will solve the problem before 1970.

Informed sources said instruments aboard the spacecraft were probing into the secrets of the lunar surface, the temperature and the pressures likely to be faced by a human.

Soviet Cosmonaut A. G. Nigolayav confidently attested today, "this is already a step on lunar soil. Wait for us. moon, we will be seeing you."

He said that soft-landing was not new to Soviet science. Soviet cosmic ships returning from the cosmos to earth had made soft landings.

"Now we have worked it out for the surface of the moon as well. The soviet automatic station gives radio signals from the area of the Ocean of Storms. This is not a mute pennant (like the one dropped by the Soviet Union on the moon some years ago). It gives us news about a natural satellite of our planet."

Mr. Yuri Pskovsky, a specialist on physics of the moon and planets said, "the moon is a key to the entire solar system because of its exceptionally favourable location."

Dr. Alla Masevich, a wellknown Soviet astronomer, said, "'this experiment is bringing us closer to the day when man will set foot on the moon for the first time."

SOVIET NEWS.

* * *

Very nice! But there are vast spaces here on earth which are uninhabitable, and if the Ocean depths could be raised, there would be more land for men to fight about! Ed.

ಯಜುರುಪಾಕರ್ಮ ೦–೨೫.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೨೫.

ಭಗವದಾರಾಧನ ೦–೪೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಕ್ಕಡೇವರಾಜಬಿನ್ನಪಂ"
ವಿಷಯಗ್ರಂಥಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. 1–25.

Life of Saint Anantarya,
in English and Hindi. 1–00.

LOCATION FILMS

Now that America's film industry has broken away from the "fake everything" tradition, and prefers to go on location for realism, it is faced with an entirely new set of problems.

Sam Spiegel, who is making "Lawrence of Arabia" in Jordan, wanted 500 Arabs for some of the big scenes. He sent scouts into the hills to bring in the Bedouins who were wanted to live on Location for several weeks.

When asked by Arabs if "the wife" could come, too, the company graciously said "Yes." But the film men had not realized that the Moslem tribesmen each had several wives!

The average family, they found to their regret, comprised three wives, eleven children, four goats, one camel and six chickens!

The makers of "Barabbas," when on location in Rome, had a different kind of extras headache. They recruited 7,000 players from the outlying towns and villages. But most of them, it was found, were going home at lunch time. leaving the vast arena too bare for realism.

So someone had the bright idea of raffling two new cars among the local recruits. Every morning each extra was given a numbered slip. To be included in the raffle it had to be handed over at the end of the day's filming.

From then on the arena kept well-filled all day.

CENT SYSTEM

"If eggs are four pence each, they're four shillings a dozen. We all learnt that at school, and housewives, at least, never forget it.

But if Britain changes to a decimal system, eggs would come in tens. Then our troubles would start.

South Africans are having trouble right now with their new coinage based on the Rand-Cent, a friend just back from Johannessburgh tells me.

To help people understand the complexities, the Government has issued millions of records of a new jingle: "Decimal Dan. The Rand-Cent Man."

But old habits die hard. Thousands of people still insist on buying their grocery items in dozens—which doesn't make for quick calculation since the money works out in tens!

And manufacturers are annoyed, too. They are expected now to pack their goods in tens—and packers' nerves are getting frayed. It's much easier to pack things in three rows of four than two of five.

Many people think the Government should be issuing aspirins, not records."

* * *

In India this Nehru whim raised all prices overnight by ⅓, causing 33⅓% loss to national economy!

Ed.

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The Manager,
"Rationalist", Mysore.

The Rationalist

OUR TEMPLES

Their Significance

(by Professor S. V. Venkateswara Iyer.)

(Continued from last issue)

To proceed to architectural details, according to our texts on architecture, the spire (vimana) over the garbhagriha might be of seven, nine, eleven or twelve storeys. In Hoysala temples we have three or five or seven rows of friezes on the railed parapet. In Srirangam and its modern imitations like the temple of Brindaban near Muttra, we find seven walled enclosures. The number of mandapas or porches or niches is 108 or 1000. The significance of number is apparent not only in India but in Greater India. One is reminded of the grotto of a thousand Buddhas in Serindia. In Borobodour (in Java) we have an enclosing wall, five polygonal and three circular galleries connected by staircases, and 504 figures in niches and cupolas. It is noteworthy too that the number of figures in the niches is 108 to each side on the decorated platforms.

The symbolism of number is explained in various passages of the Yajurveda and in the Tantra texts. Three denotes the attributes of matter (gunas), etc.; seven the structure of the universe (lokas) and the layers of the gross (sthula) body, etc.; eleven, mind, the sense-organs and the senses; and twelve the powers of light. In some passages number seven represents the orifices in the human head. It will be clear therefore that the spire (vimana) built over the Holy of Holies (garbhagriha corresponds to the head built over and above the region of the heart. In Dravidian temple architecture there is a detail significantly called neck, kantham, between the two regions. The other terms used by architects are also reminiscent of the parallelism between the structural temple and the human body. One need only cite for illustration the component parts of the pillar called in Tamil the kal or leg.

Fa-hien (Beal: Buddhist Records. Vol I. pp. 68-69) describes a rock-cut monastery of the Deccan as having five stages.

The lowest is made with elephant figures and has 500 cells in it. The second is made lion shaped and has 400 chambers. The third is made with horse-shapes and has 300 chambers. The fourth is made with ox shapes and has 200 chambers. The fifth has dome shapes and has 100 chambers in it.

It is not a mere coincidence that in the Sanchi sculptures we have the same animals—the elephant, lion, horse and bull; which appear again in the extant handiwork of Asoka, and play a prominent part in Buddhist birth stories and in Buddhist iconography. Smith hazards a conjecture that these animals symbolise the four quarters. But we have only the bull and the lion at Rampurva (History of Fine Art, p. 60). We have more than four animals in the Hoysala and Vijayanagar sculptures. And the symbolism of animals is apparent not only in the art of Hindustan and the Deccan but in distant Ceylon. The animals appear in the same order, too, in almost all cases.

It appears to me that we have in this animal representation a crystallisation of the suggestive animal symbolism of the Upanishads. Horses symbolise the senses (Indriyani hayanahuh) and the [illegible]

the mind, according to the Katha Upanishad. Later Vedantic literature has the mind compared to a bull, which would either rest or run astray, but has to be driven along the steep road to human perfection (ramyo balicevardah). Puranic and Tantra literature elaborate the symbolism to a further extent. In the Markandeya Purana Durga as Pranasakti (the energy principle) is represented as riding the lion (simha-vahini). It is not difficult to see in the elephants, which in Puranic and Tantric cosmology support the earth, a suggestion of the earth and the physical gross body (parthiva or annamaya kosa). The sheaths of the soul are in exactly the same order in philosophy as in sculpture: the material body (elephant), that of the vital airs (lion), the senses (horses), the mind (ox), and spiritual knowledge (dome). The crocodile appearing in Hoysala sculptures in this series may be regarded as suggestive nescience (moha) whose capture is conquest of the self, as laid down in the Panchadasi-prakarana. (Savilasamahamohagraha-grasaikakarmane: Chap. I, 1). The symbolism of other figures is explicable on similar lines. Garuda preying on the snake may represent the cycle during which the immortal parts of being, wedded to gross matter, gain liberation. We have it in one Upanishad that the body is the food of the vital airs (Sarire pranah pratistishtitah: Tait. Upd.) and in another that the emergence of the realised self from the gross body is with the speed and swiftness of the hawk. (Syeno javasa niradiyamati: Ait. Upd.)

As one enters the temple, he finds the courtyards extensive, well lighted and decorated; even furnished with scenes from folk-life and amusements, on the walls in sculptures and bas-reliefs. Students of artistic effect can here observe the beauty of the infinitesimal in scroll-work and decoration in myriads of artistic motifs, sculptures and paintings in the pillared halls (mandapas). Alike in India and greater India, the outer structures are conspicuous for richness of decoration and the inner ones for lack of it. In Borobodur, for instance, the five outer square storeys are richly decorated whereas the three inner circular platforms are plain and unadorned. The transition to the Infinite is suggested by the dim candle-lit universe of space in the approaches to the Holi of Holies (the garbhagriha), which is unadorned save in the drapery of a dim religious light which only serves to make tke interior darkness visible. The pilgrim feels as if his heart, after pursuing the pomp and splendour of manifestation, was resting in the soft stillness and silence of the unmanifested. This is pointed out at Chidambaram as the veritable mystery of being (rahasya). The sensation is closely allied to what Shelley longed to obtain "among dim twilight lawns, and stream-illumined caves, and wind-enchanted shapes of wandering mist." It is not possible to agree with Fergusson, therefore, that there is "a bathos of decreasing size and elaboration as one approaches the sanctuary, or that there is "a mistake that nothing can redeem." Indian conception of spiritual progress is a passing from the heat and glare of work-a-day life to the dark chamber of Mystery, where the human soul contacts Reality. This last emerges from the naked form of the Image: the worshipper, in poised contemplation, in which the petty self is forgotten and the travail of devotion is already behind, beholds the Glory and Power of Light which is darkness!

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GOLD

The value of the gold contained in all the oceans of the world has been estimated at about £4,500,000,000,000,000. Seems like an awful lot of money going to waste. German scientists thought the same at the end of the first World War and believed they could use some of it to pay reparations. This notion was short-lived, however, when these optimists found that although a cubic mile of sea contained roughly £5,000,000 of gold, extracting it would cost about five times its value!

Nowadays the modern physicists, using the cyclotron—popularly known as the atom-smasher—can make gold. However, getting gold this way also has an economic snag. In any case, such transmutation releases atomic-power worth infinitely more than the microscopic wisp of metal produced. So the only practical way, even to-day, is the old, old one of digging it from the ground. South Africa, California, Alaska and Australia contain the largest gold fields in the world.

The largest piece of gold ever found was discovered among the roots of a tree at Dunolly, Victoria, Australia in 1869. Dug from only two inches below the surface the weight of the nugget was 2,26½ ounces. It was sold for £10,000 and given the apt name of 'Welcome Stranger'. The second largest piece, weighing 2,195 ounces and assessd at £8,376 it sold for much more than its true worth, fetching £10,500.

Gold, which was first found in California in 1848, was responsible for making a fabulously wealthy man into a pauper. When John Sutter left his native Switzerland to go to America he eventually took the 2,000 mile long Oregon trail to California. The Mexican Government, which was supposed to rule California, was overjoyed to see Sutter and a small group of companions. The territory was almost completely populated by bands of roving Indians and the Mexican Governor was so pleased to see Sutter that he made him a gift of about 97,000 acres of land. Sutter was appointed Commissioner of justice in the territory, whereupon he staked out an additional 10,000 acres of land and imported fine herd, of prime cattle from Germany and Denmark. He went from strength to strength and even minted his own currency which was legal tender in every shop in his 'kingdom' of New Helvetia.

Then, on the night of January 12th, 1848, one of his carpenters showed him, with trembling hands, some dirty yellow dust. "It's gold, Mr. Sutter!" he yelled, "and the mill race is full of it." In vain, Sutter tried to swear him to secrecy. Next day the news of the man's find was over all the estate. Soon it reached the world. By 1849 people were flooding across the Oregon trail, crazy with greed—the 'Forty-miners' as they became known. The diggers overran Sutter's territory, chopped down his mills and stables for fire wood, rounded up his horses and slaughtered his cattle. By 1851, only a hundred of the original settlers remained on Sutter's property. By 1855 there were only two—himself and his son. When years too late, troops arrived from Washington, instead of restoring order they joined the gold-mad crowds in killing Indians and looting!

After twenty years of struggle Sutter finally left California in 1873. Settling in Pennsylvania, crippled by rheumatism and riddled with despair, he spent the last of his fortune in futile law suits, trying to get Congress in Washington to recognise the Mexican title deeds to his land.

On June 18th, 1880, penniless and in one shabby room, Sutter died!

HINDUS

"India is now said to be one of the poorest countries in the world. but it was one of the richest in days gone by. When Jehangir asked his father Akbar to explain why he showed so much consideration for the Hindus who were idolators and, therefore, enemies of God, the illustrious Emperor gave several reasons for this attitude on his part. But of all the reasons enumerated by Akbar, the one that impressed Jehangir most was the fact that all arts, manufactures and sciences were in the hands of Hindus, and it would, therefore, be a great mistake and calamity to destroy this race."

YANKEE REPORT

A contemporary relates the following amusing story of the Englishman who tried to impress a Yankee with the importance of England in the cosmic scheme. The provocation was the Yankee's gibe that England was so small that the inhabitants could not get out of bed without putting their feet into the sea. "I would have you know, Sir," angrily retorted the Englishman, "that the British Empire is so vast that the Sun never sets on it." "Go away" answered the Yankee, "the Almighty could not trust you fellows in the dark. That's why the Sun does not set on your premises!"

CABINET MEETINGS

Mr. Asquith at Stirling gave away quite an interesting if not important Cabinet secret when he said that Cabinet meetings did not always keep to the point and illustrated it by the story of the Cabinet meeting which spent some time in discussing the exact form of a Latin quotation! Sir Algernon West has recorded an incident which also illustrates the "human interest" side of Cabinet meetings. It was on the 15th June 1872, when the Cabinet was summoned for eleven o'clock to await the decision of the Alabama Court, Geneva. After they had waited in vain for some hours Lord Granville put his head into the anteroom and said "We shall inevitably quarrel if we are kept waiting much longer with nothing to do. Can you get me a chess-board!" Sir Algernon obtained his daughter's board, and on it Lord Granville and Mr. Forester played for hours while the rest of the Cabinet looked on. The Cabinet sat until evening, and the news did not come until the next day. The board became one of Sir Algernon's most prized possessions.

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The Rationalist

RONTGEN AND X-RAYS

Man has realized many of his boldest dreams during the course of history. He is able to lift himself up into the skies, split atoms and shoot rockets to the stars. But he did not dream one dream ; that of making a person transparent. This chance discovery was made by a German physicist Wilhelm Conrad Rontgen, born Remscheid-Lennep in 1845. His name is now carried by the ray without which medicine, technology and scientific research are unthinkable.

On November 8, 1895, the tall man with the beard was working on experiments with cathode rays in Hittorf and Lenard tubes in the Physics Institute of the University of Würzburg. These tubes are vacuum, pear-shaped glass flasks with two electrodes. When Rontgen connected the strong induction coil, he made the surprising discovery :

Even though the tubes were covered with black paper, a fluorescent screen flashed up near them.

Thus something had left the covered tubes. This was certainly not a new discovery. Other researchers before him must have this But Rontgen decided to go to the bottom of the matter. He found that covered photographic plates could also be illuminated in this manner. When the physicist published his discovey twenty days later in the information sheet of the "Physical-Medical Society in Würzburg", he had clearly recognized the functions of the rays, but not their true nature.

of the x-rays spread like fire. And when Rontgen published the first x-ray of his wife's hand, a great hubbub broke out. People all over world sent one another "ghost hands". For the apparatus with which Rontgen had experimented was so simple that even the 17-year old high school student Friodrich Dessauer was able to rebuild it shortly after the first mention of the x-rays.

The discovery remained disputed in the beginning. Rontgen received quantities of congratulatory messages and interested inquiries – but also a number of protests. The world, still filled with shivers at the thought of the transparent hand with the bones – worried about its intimate sphere remaining intact. "You can see through walls with the rays" – "our private life is in danger", etc. But objective science soon recognized the enormous value of the discovey.

When a manufacturer suggested making commercial use of the discovery, Rontgen turned down the offer in no uncertain terms ; "Discoveries belong to the public. They may not be blocked by patents favouring a few persons". Rontgen also refused to be ennobled. But he was happy to be the first to receive the Nobel Prize for Physics in 1900.

Three months after their discovery, the x-rays were called "Rontgen rays" in Germany. A verb was made of the physicist's name : to Rontgen. And the "Rontgen" has also become a unit for the intensity of radioactive radiation. The son of a Lennep cloth-manufacturer was unable to overcome one obstacle : he failed to pass his high school finals! The 50th

COLOUR TEST

That fear of Examinations can lead to a number of consequences ranging from nightmares to suicide attempts is an unfortunate experience that has been witnessed by innumerable examination candidates all over the world. That their tensions can be expressed and recognized in colours was recently witnessed by 200 West Berlin high school students Two weeks before their final exams, Ingeborg Luschar-Loffler, the wife of the Basel psychologist Professor Max Luschher, subjected boys and girls of several different high schools to a colour test developed by her husband. The "Luscher Colour Test" of the well-known psychologist, now director of the "Institute for Medical Psycho-Diagnostics" in Berlin, shows the defensive reaction caused by the fear of the imminent examination. In extreme cases, they even appear as abnormal neuroses and are expressed in the preference or resistance to certain colours.

The colour charts range from blue to red. The test persons are asked to choose their favourite colours and those of lesser preference. This complete test includes 85 choices including all shapes of the colours' grey ones. Prof. Luscher, the "inventer" of the colour test, has worked out a simplified version for the daily use of doctors, school psychologists and personnel chiefs. This "colourscope" includes only eight colours and allows an analysis of the test person's psychic reaction to be made in only a few minutes.

A considerable number of the examination candidates tested in this manner chose dark blue as their favorite colour. According to the explanation chart, this colour symbolizes peace and contentment. The psychologist's analysis shows that just the choice of this colour meant that the students actually desired peace, relaxation and security – things they missed shortly before exams. The lighter colours were decisively dismissed. Green, red and yellow formed the end of the list. "The test person suffers under the agonizing pressure, he is exhausted and fears that he will not be able to assert himself," is the psychologist's interpretation of the aversion to lively colours. Black was chosen by a number of tested pupils – an expression of the excessive demands made on them psychologically.

Patients with unstable vegetative nervous systems who are in a state of psychic and physical exhaustion show the same reaction as the tested high school pupils shortly before their important exams. The outer pressure that they also suffer can be seen in their obvious aversion to light and special preference of dark colours and especially black.

An additional comparison with 200 Swiss recruits carried out several years ago with the same test shows that the two groups in their different situations actually prefer different colours. The young soldiers definitely turned down black whereas the colours green, red and yellow – symbolizing optimism and vitality – ranged high on the colour popularity list.

Even though the psychologists do not believe this comparison of the two groups to be entirely without error, the test result clearly shows human reactions to external difficulties and psychic pressure. The realization is of great importance to medicine and to group psychology in all fields of life.

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B.A.	30.0	37.4	69.3	55. 0	42. 0
B.Sc.	26.3	25.9	74.4	75. 0	30. 0
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The Mysore University was on the job of finding out the reasons for poor results in the PUC and degree examinations and the Government could not interfere.

Education Minister S. R. Kanthi repeatedly stated in the Mysore Council on Friday that he was helpless in the matter."

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RS. 15—00

BALANCING OF BUDGET

Just before the end of the year and against the votes of the Social Democratic Opposition, the German Parliament voted in favour of a bill draft that would balance the federal budget in 1966 with the help of economy measures amounting to 3·4 billion DM (850 million dollars). The bill foresees a cut in planned expenditures in the field of social benefits made last fall by deferring them to a later date.

After the West German government had already cut 2·2 billion DM (550 million dollars) from the planned budget for 1966 and had planned further economy measures amounting to 2·1 billion DM (525 million dollars), the total budget now amounts to 69·4 billion DM (17·35 billion dollars). The budget can now be considered as balanced for 1966.

The federal government undertook these drastic economy measures in order to promote a restriction of public expenditures that in turn would stabilize Germany's currency. The German public has shown understanding for this as was shown in press reports. The understanding for the great economic burden created by the still noticeable effects of the war and Germany's division, is not lacking. Furthermore, West Germans are aware of the fact that social benefits and the living standard cannot continue to increase as in previous years. And the rule holds true for a national economy that no more can be spent than was earned.

The economy measures deserve the recognition that they were not extended to fields that would interfere with the country's positive economic development. Complete agreement was soon won in regard to the need for spending more on science and research, despite all the budget problems so that West Germany can maintain its international position in this field that is of such great importance for the economy.

It is understandable that in connection with the economy measures, West Germany's considerable financial expenditures in the field of development aid were discussed. But this field received special recognition and cuts in the budget of the West German Ministry for Economic Co-operation are not to be expected This clearly shows that West Germany is fully aware of the necessity to help the countries of Africa, Asia and South America In addition, it underlines the great importance that West Germany attaches to technical co-operation with developing countries, in addition to all financial support.

HERE TOO

Boris Pasternak, Russia's Noble Prize-winning novelist, said out loud what many of his fellow countrymen have doubtless thought secretly about the Communist bosses.

"They don't ask much of you. They only want you to hate the things you love, and to love the things you despise!"

* * *

Someone sarcastically asked Robert Hutchins, former president of the University of Chicago, if Communism was still being studied at the university.

"Yes," replied Hutchins, "and cancer at the Medical School."

"MEET THE PRESS"

The first U.S. Presidential Press Conference on record was granted by John Quincy Adams—but not willingly. The President was swimming in the Potomac when a newspaperwoman, Anne Royall, surprised him, She sat on on his clothes and vowed she wouldn't budge until he gave her an interview!

The Potomac was chilly, and Adams finally granted her request!

THE "RATIONALIST"

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* *

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*

"Your writings and activities indicate growing strength and vigour. May these continue is my wish."

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Rtd. Chief Justice,
High Court, Bangalore.

CONQUEROR"

[12 pp. 15 nP. 34, General Patters Road, Mount Road, Madras]

Madras is to be enriched by a new Weekly in English, edited by Sri M. P. Radhakrishnan of the Univeral Press Service. The name is rather striking. But names nowadays do not mean much. The "Swarajya" did not bring much of Swarajya, nor Su-rajya. "Blitz" has caused no blitz-crieg, and has ceased to be even sensational. The "Organizer" has not done much organizing. And the "Conqueror", which sounds Hitlerian and Sukarnoic, may not do much conquering. We take it that it bespeaks the expansionist tendencies of its dynamic Editor, who is also launching a Tamil Daily and Monthly alongside! It looks like having too many mouthfuls just in one mouth. However the first issue of the "Conqueror" before us seems a worthy effort, with impressive size, readable get up, and varied reading material. We hope it will live up to its name and keep up its status. The Editor's remarkable vitality is worthy of commendation.

Editor.

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The Rationalist

HERBAL DRUGS

Today more than 6000 kinds of drugs are prescribed by doctors and dozens more come on to the market each year.

Most of these are synthetic concoctions and many have serious side-effects. Because of this scientists are turning to jungles of Africa, South America and Asia for plants, fruits and roots that will relieve illness and disease.

Scores of drugs used in medicine such as digitalis, were discovered by accident. In 1774, for instance, wkile Dr. William Withering was ou a 30-mile journey from Birmingham to Stafford to attend a patient he stopped for a change of horses at a post-inn.

While taking refreshment he was asked to look at an-old woman suffering from dropsy. He did so, found she was beyond his help, and thought she would die.

But on passing weeks later he learnt that she had recovered after taking infusions of certain herbs. He made inquiries and found that an antient crone in nearby Shrop-shire often cured dropsy by her 'tea' when orthodox physicines failed, and learnt that the effects produced by it were a violent vomitting and purging.

On obtaining a sample he found that 20 or more herbs were used, but to his perceptive eye foxglove (digitalis) was the most active.

Withering made known his findings and since then digitalis in various forms, has been a mainstay in the treatment of heart failure, oedema, or wateologging of the body.

All folk-medicine is founded on experience. For centuries African witch doctors are advised: "Do not build huts where mosquitos live, for mosquitos are evil and make your blood hot." They used aconite root, which causes sweating and relieves malaria.

For centuries witch doctors have moved paralysis-patients to malarial swamps where mosquitos were invited to prey on them. Within recent years European physicians have relieved certain types of general paralysis by giving patients malaria.

Relapsing fever, caused by the bite of the spirillum tick was cured by witch doctors who carried their own ticks with them. These were loosed on patients' bodies to supply their systems with anty-toxins.

They also used chaulmoogra oil to cure leprosy centuries before modern science hit on this specific between the two world wars. They also knew how to cure and immunise for snake-bite by making criss-cross cletrices between the big and second toes of each foot and innoculating every few years.

Pencillin, from cobwebs and mold, has been, and is still used in India and Africa, to heal cuts and wounds: and Indians have known that Ranmolfia serpentina, or snake-root, was a cure for certain types of lunacy. It was not until 1949 that a physician in Bombay published a paper in "The British Heart Journal" suggesting other uses and this drug is now marketed under the trade name Surpasil.

At about the same time doctors in the Cairo University Hospital were experimenting wsth an Egyptian plant known as Ammi Visnagga which had been used by

their fore-fathers for relieving kidney pains. When a member of the laboratory staff who suffered from kidney pains took an infusion of the seeds not only did his pains vanish, but so did a heart complaint from which he suffered. This lead to the finding of the drug's active principle—Khellin.

Dr. Frederik Barnado, who was head of the Medical College Hospital, Calcutta stated that one afternoon when his body was overheated, he went for a swim, caught a chill and contracted piles. For weeks he had to do everything standing up which was not only inconvenient but uncomfortable.

One day a 'vaid' (practioner of ayurvedic medicine) came all the way from Patna, to offer his services. He gave Dr. Burnado two small bags containing an Indian drug. Barnado followed his instructions and was cured!

The 'vaid' did not know the English names of the plants from which the drugs were made, but, samples were sent to Sir Devid Prain, Director of the Calcutta Botanical Gardens, who found them to be mountain ash and Indian hemlock.

"I managed to get a stock of these," says Barnado, "and had an ointment made up containing 0·2 per cent alkallids. This ointment was even better than the infusion I used it successully for many years and people came from all over Barisal to get the "magic ointment." The extract used in the ointment was actually ocnin, but ayurveda did not recognise that."

Dr. Moody, a lecturer at St. Bartholemow's Hospital, London, went out to British Guiana to investigate the 'miracle cures' he had heard so much about and on his return said: "I got the idea that the witch doctors of British Guiana, with their unrivalled knowledge of plants and herbs, could provide valuable clues to modern science. I tried to get 'Bart's' to finance an expedition, but they were not interested."

He saw the natives throwing herbal preparations into the water, which stunned fish and enabled them to be picked out by hand. "I thought these stunning herbs might lead to the development of a new drug."

But his most important discovery and that may revolutionise modern life was his report of a nut which witch doctors gave women to chew. "This nut," says Dr. Moody, "could stop a woman having a baby over a period of two years." Imagine what such a drug would mean to India which has a dire food shortage, and a population increasing at the rate of 12,000,000 a year.

"If they want to have children before the two years are up," adds Dr. Moody, "they are given a certain leaf to chew." How convenient?

* * *

How many crores are we wasting on so-called birth-control! Ed.

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GOVERNMENTS

"One of England's most dyed-in-the-wool Tory weeklies, The Recorder, reports a new high in anti-Labor Government sentiment: When a caller phones a certain Midlands company, the switchboard operator answers with "Damn the government—good morning!"

* * *

"As a British plane was flying above the Houses of Parliament recently, the steward called out: "Ladies and gentlemen, you are now passing over the Labor Government. Tighten your belts!"

* * *

"In the old days, the man who saved money was a miser; nowadays he's a wonder!"

* * *

"Ah, for those good old days when Uncle Sam lived within his income—and without most of ours!"

* * *

"A recession is a period in which you tighten your belt. In a depression you have no belt to tighten, and when you have no pants to hold up, it's a panic!"

* * *

Englishman in Bombay: "At last we've outdone the Americans—We've given the country back to the Indians!"

* * *

"Clarence S. Jackson tells a story of his father, the famous photographer, William H. Jackson, who was having his own picture taken on his 98th birthday. The photographer, a cheerful young man, remarked when he'd finished, "Thank you sir, and I sure hope I'll be around to take your picture when you're a hundred."

Jackson looked at him for a minute and replied, "Why not? You look pretty healthy!"

YOU WILL WEEP

"An Indian citizen—man, woman or child—is indebted to foreign countries to the tune of Rs. 85, Mr. Mahavir Tyagi, former Union Rehabilitation Minister, said during the food debate in the Subjects Committee recently.

Mr. Tyagi said that India's foreign debts amounted to Rs. 3,500 crores. "If we calculate, on an average, an Indian is indebted to the foreign countries to the extent of Rs. 85," he said.

"Spend it, spend it as much as you like till you get, but you will have to pay the debt with interest," Mr. Tyagi said sarcastically and, 'you will weep as you are weeping for food at present!"

NORMALCY

At an army reception centre during the war, all recruits were required to visit the army psychiatrist. Thinking this was my chance for an immediate discharge, I set forth all the reasons why I thought I shouldn't be in the army. I told the psychiarist that I was 33 years old, a husband and a father. On top of that I was in poor health and had been taken off a defence job. Becoming more excited and emotional, I told the doctor that I was very unhappy and bitter. I was sure, I stated, that I would never make a good soldier, because I hated everything about the army.

The psychiatrist concluded our interview at this point by assuring me, "You're completely normal!"

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* * *

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* * *

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A certain amount of exercises, for example, is necessary to good health. It is also well established that too much or too violent exercise can be worse than not enough.

Most of us, particularly sedentary workers don't get enough physical exercise or enough of the right kind. Desk workers fall into two groups.

In the first group are those who seldom exercise. They drive to work, drive home, eat, sit, listen to radio, bury themselves in a book or newspaper.

The other group—just as inactive physically—crowd the week end with such a round of strenuous and un-accustomed activity that it lowers physical resistance and leaves them less fit than when they left the office.

Dr. Thomas Kirk Cureton, director of the Physical Fitness Laboratory of the University of Illinois, who has trained and tested adults for 40 years and written many books about physical fitness, finds that two 10-minute sessions a day of the proper exercises can keep the average adult in good physical condition.

Another expert in the field is Professor Laurence Moorhouse, a physical education expert at the University of Southern California. His programme of planned exercises runs similar to Dr. Cureton's list.

Both say the exercises don't necessarily mean the old favourites of touching toes, knees bend and all that. In fact, they say, bending down and toe touching can sometimes do more harm than good.

For this exercise series can sometimes play havoc wiih the back muscles, already stretched to flabbiness by too much sitting down.

They suggest vigorous warming up exercises—running on the spot—for five minutes. This will also build up endurance, as well as providing some stretching for the neck and the back muscles.

Stomach and abdominal muscle toning exercises include slow leg raising from a supine position, as well as arm and shoulder exercises push as pushing yourself up from the floor.

The exercises tone up the body's circulatory system. Half is a delivery system, the rest a vast collecting system. When it starts so fail, man begings to age.

Because of sedentary ways, young men start to enter middle age in their 26th year. This was discovered by Dr. Hardin Jones of the University of California when he measured the circulation of wide groups of 18, 25, and 35-year-olds.

To improve circulation still further, a daily walk of a mile, arms swinging with exercise outlined above, brings circulation more in line with one's age.

For good health, sleep is very important, despite what is said on how you can manage on a couple of hours a night. There are some people who can manage with less, but most people will be healthier and live longer if their head is on the pillow for eight hours.

Dr. Nathaniel Kleitmann of Chicago, a sleep study expert, asked thousands of men and women who lived to a ripe old age about their way of life.

Sleep he found, was the common factor. Whatever they said about smoking, eating

and drinking, they all saw to it they got enough sleep.

This was also reported by an international medical group researching the ways of old age when they spent more than a year in Russia and Turkey examining old people who claimed to be 120 years old.

Enough sleep depends on what you do for a living. Mental workers, it has been shown, need more sleep than the man who works with his muscles. That is because it takes longer to replace nervous energy expended by brainwork.

Chronic worries waste nervous energy faster than they can replace it. Nothing saps health and physical resistance faster than worry.

Millions of people have worried themselves sick over imagined ailments which a simple examination would have shown they didn't have.

Studies have shown that 40 per cent of worries are over things that never happen, 30 per cent over something in the past, 22 per cent over petty trifles, leaving only eight per cent of any consequence.

Researchers at the intenationally famed Mayo Clinic, in Minnesota, advise us to adjust our lives so that they are equally influenced by four things, work, play, love, worship, each influence to be equally dominant.

More often than not, at least one of the four factors has been found to be missing in the records of thousands of chronic worriers who sought help at the clinic.

Nutritional surveys conducted at all levels from students to executives and workers of all kinds show that high protein diets pay biggest dividents in terms of physical fitness and general health.

Eat a good breakfast. Studies have shown skimpy breakfasts can ruin your disposition, undermine your health and daily efficiency.

Keep busy. Studies conducted in Britain Germany, Italy, Japan, America, Australia and South Africa show that the busiest people are usually the healthiest.

The records are full of case histories of retired people who died long before their time—they were bored. The person who doesn't keep busy has a lower resistance to disease, and becomes hypochondriac in many cases.

So don't allow yourself to rust—remember, machines will rust quicker than they will wear out!

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The Rationalist

RAJENDRA PRASAD

"Tomorrow," said the weaver to the children sitting in front of him, "we will learn our Hindi grammar."

This was the village of Zeradei in the State of Bihar. The children were at school, where a weaver and a Muslim divine were the only teachers for many miles around.

In this same village was born a youth on the third December, 1884 who would grow up, not only to make his village modern and advanced, but who would see "free India", and be her first President – his name, Rajendra Prasad!

"Mother, if this is our country, why does God allow these foreigners to rule us?"

"We will not always be ruled, Rajendra; this is only a test from the Almighty One."

Sadly enough, his mother did not live to see her words come true. She died in 1910 when Rajendra was still a young man, and India at the threshold of her freedom.

But it was her training, her stories from the Ramayana, her devotional songs, that took root in the young Rajendra's mind and taught him a love for his country and a respect for God.

Bhagwati Devi, the elder sister of Rajendra who was a widow took the place of his mother. "Phuvaji", he called her, and on her advice and guidance he acted. Mahendr Prasad, who was eight years older, who also was respected by the boy, and on several occasions the brothers helped one another.

Like most Hindus the Prasads believed in horoscopes and fortunes. At the time his parents fixed his marriage with Rajbansi Devi, Rajendra was only thirteen years old. His horoscope was well matched with that of the girl and indicated a powerful Raj-yoga, which would raise him to a position of great authority in government.

As a child Rajendra was naturally talented. He did his studies and enjoyed reading the more advanced books ahead of his class. He never missed his homework, or the instructions that would be given to him from time to time. His cleverness compelled his parents to send him to an English school to learn the language of the ruler.

Rajendra, a mere boy, traversed twenty three miles to school each day. He attended a High school at Chopra.

In his first year he was given a double promotion. Then, in 1902 Rajendra Prasad stood first in the Matriculation Examination of the Calcutta University. After his Matriculation he entered the Presidency College at Calcutta.

His arrival at Calcutta for the first time thrilled him. The tall buildings, the wide roads, and the tramcars were something he could not get over for a time. He looked like a Muslim with his Bihari clothes.

In health, Rajendra was generally fit but on his arrival at Calcutta, attacks of malaria came on frequently. But Rajendra would not give in.

He took large doses of quinine and went on with his studies. At the University, he came first in every examination for the Bachelor's degree and won a number of scholarships.

He was a goodnatured boy. Later in life, Gandhiji called him, "ajaatasatru"—a man without enemies. To all children Rajendra Prasad is an inspiration—the village lad who rose to be President of India, by dint of industry!

S. S.

VOX POPULI

A disgusted citizen writes:

The pet fads and theories of Congressmen are pushing the country to the verge of disaster and ruin, day by day.

They nationalised the transport system "in public interest", and year after year the public are paying more and more for freight and fare for a service getting worse and worse!

They brought on food controls to save the people from starvation, but under the pretext of informal rationing, have condemned them to starvation! The Food Minister beat his chest so effectively that school children all over the world saved their pocket money to buy food for us! The fertiliser deal, to grow more food overnight is a sell out of our independence to the USA.

They imposed Prohibition to elevate our spirits to a higher plane, and every village and town now has a "spiritual" cottage industry!

They broke the back of the tax-payer to establish Public Sector industries, because, they said, the ultimate benefit goes to the common man! What happened to the common man? He is buying at fancy prices the products of Public Sector marketed through Private Sector! Take for example, radio receiver valves. He is buying from the trade a valve for Rs. 16 which probably did not cost more than a rupee to produce. Who is benifiting—the common man, the trade, or the Public Sector? In any case, the benefit of doubt goes to Congressmen!

The process of achieving National integration by linguistic disintegration started a stinking putrifaction which was sought to be arrested by Hindi propagation that stirred up agitations and kindled self-immolations?

The prolific taxation, they say, is based on a sound economic principle. It checks inflation. Thereby they created a paradoxical situation where a very tight money market is existing side by side of a terrible loss in the purchasing power of paper money!

They believe in dissemination of information and providing recreation through the agency of the State. This is what someone said of AIR programmes sometime ago:—"I never tune into AIR, but if by chance you catch me listening to AIR it will only be that my needle got stuck up at one of their frequencies!" Can there be a better estimate?

Finally, they say, "we gave you freedom from the British. But of course, for the defence of India, enjoy your freedom in our prisons!"

No wonder then my daily prayer to God is: Oh God! Please deliver the country as soon as possible from the yoke of Congressmen!

Bangalore. Gautham.

* * *

Indian civilization bows down its head in shame! Ed.

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–00.

MIS-SPELLING

Mr. Thomas Clark Pollock, Vice-president of New York University and a professor of English there, has been working since 1930 on a study of more than 90,000 instances of misspelling reported by English teachers in high schools and colleges throughout the United States. Dr. Pollock finds that just nine words account for more than seven per cent of 14,651 misspellings by 17-year-olds. They are: their (there), too (to), receive, believe (belief), all right seperate, coming, until and character.

Dr. Pollock has also found that seven out of nine—excluding until and character—account for more than five per cent of 31,375 misspellings by university students. And as new words are added to a student's vocabulary, the chances of misspelling multiply. "The university student is expected to master a relatively large vocabulary," says Dr. Pollock. This expands the problem. When in doubt, and doubts will be more frequent for the typical first-year student, one should follow the procedure used by even the best spellers—visit the dictionary."

Here, in their order of frequency of misspelling, are a whole mass of stumbling blocks for successful spellers: definite, writing, whether, interest, accurred-occurence, decide, privilege, tried-tries, description, beginning, finally, humorous, occasion, friend disappoint, recommend, woman, appearance, necessary, convenience, thought, principal, criticism, probably, quiet, realize, rhythm, acquainted, clothes, describe, stopped, than, experience, immediately.

HAPPINESS

"Happiness has a habit of pursuing the person who feels grateful to his God, comfortable with his conscience, in favour with his friends, in love with his labours, and in balance with his bank!"

3 GREAT THINGS

"The three really great things in the world are a mountain, the ocean and an earnest man at his work. The potentialities of each are beyond human calculation."

BE SIMPLE

Psychiatrist Carl Jung talking about his life at his country home in Bollingen, Switzerland: "I have done without electricity, and tend the fireplace and stove myself. In the evenings I light the old lamps. There is no running water, and I pump the water from the well. I chop the wood and cook the food. These simple acts makes man simple; and how difficult it is to be simple!"

YOUR CODE

"Be quick to praise. People like to praise those who praise them. Be sincere in doing this.

Be polite. If you are, others will be polite to you. That makes life a little easier.

Be helpful. This is the first definition of success.

Be cheerful. There are enough crepe-hangers around without adding to the list.

Don't be envious. By far better way is to assume that what the other fellow does, you can do as well or better."

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* * *

"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

* * *

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Sir C. P. Ramaswamy Iyer.

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RS. 15—00

THE ABORTION LAW

Dr. Barker writes:

In every mental hospital where I have worked one encounters consultant Psychiatrists who hold differing views on the Psychiatric indications for terminating pregnancy. For sometime I have been interested in the reasons underlying such variations of informed opinion. Some views are perhaps biased through religious prejudice or reflect individual beliefs which are consciously or unconsciously determined, whereas others may be derived from early training in medicine and psychiatry.

The question of abortion is becoming more and more a serious point of difference and is specially the more so if it is an unnatural pregnancy out of wedlock. Those for abortion generally argue that the mother of an unwanted child will have serious mental consequences if she is not allowed to get rid of the pregnancy. It may even lead to mental derangement. Therefore in the interest of the mother the abortion should be carried out. Dr. Parker, a Roman Catholic cannot find himself in agreement with this view. He says it is wrong to call it religious prejudice, but as a Catholic he cannot think religious objections are to be ignored. A discussion on abortion must consider the whole question—whether a life should be ended, whether any man is qualified to destroy a life and if so in what circumstances.

Supposing a child is born to an unmarried mother, to the mother the child is a source of constant irritation and shame. Should such a child be killed? It would certainly help the mother to feel happier, more carefree if the child is killed. But here the modern doctor draws a line. He would not allow the child to be killed—that will be murder. But when inside the womb, he does not think it is wrong to destroy the pregnancy if it suits him!

This is the fundamental point of difference on abortion, i.e. ending a pregnancy is not murder, and to the modern medical man killing a child after is infanticide—murder. It is religious prejudice to consider abortion a sin—a crime, but it is not religious prejudice to condemn a mother who kills her unwanted child.

Yet these people think they are rational beings.

The Hindu Shastras say, killing any body is a sin, to kill a woman is a greater sin than killing a man, because a woman can not resist as much as a man can: killing an infant is more sinful, because the infant cannot resist at all; abortion, killing the child in the womb is a greater sin still because the child in the womb is utterly helpless.

When Sri Ramachandra went to the forest for keeping his father's promise his mother Kousalya upbraided Dasaratha saying:

"My child is so young; you have practically committed the crime of abortion."

This is how the Hindu Shastras thought, and rightly so. Therefore abortion to suit the mother is criminal and there can be no two opinions about it.

From The "Truth," Calcutta.

ಯಜುರುಪಾಕರ್ಮ	0–3ಞ.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0–3ಞ.
ಭಗವದಾರಾಧನ	0–4ಂ.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
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REAL FREEDOM

"Sir Rabindranath Tagore, Nobel Prize-winning poet, once said, "I have on my table a violin string. It is free. I twist one end of it and it responds. It is free, but it is not free to do what a violin string is supposed to do—to produce music. So I take it, fix it in my violin and tighten it until it is taut. Only then is it free to be a violin string" By the same token we are free when our lives are uncommitted, but not to be what we were intended to be. Real freedom is not freedom from, but freedom for."

WIFE HELP

"He'd never have got there if it wasn't for his wife." How often it's said of men at the top of their professions. But it's a fallacy, say experts who have just questioned nearly two thousand top people in France.

Only two men in every hundred admitted to a helping push up the success ladder from their spouses. And the experts agree. Success in France, they say, depends on birth, schooling, toughness, a will to work and the ability to profit from good luck.

But perhaps finding the right wife comes under the heading of "good luck"!

* * *

"It isn't that some people are always right. It's just that they argue better!"

STYLE

"Style, in its finest sense, is the last acquirement of the educated mind; it is also the most useful. It pervades the whole being. The administrator with a sense of style hates waste; the engineer with a sense of style economizes his material; the artisan with a sense of style prefers good work. Style is the ultimate morality of mind."

SAYING NOTHING

The Chief of Naval Operations was holding a news conference in Canada. Asked what he had to say about the kidnapping of American sailors at Guantanamo, Cuba, he replied, "Nothing. That's an international business, and I've got to stay out of it."

"But," persisted the reporter, "the Admiral of the Atlanric Fleet said something about it, didn't he?"

"No," answered the C.N.O. "He just said nothing in more words!"

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The Rationalist

"DHARMAANKA" OF THE "KALYAN"

Since the birth of the 20th century many an Indian has sought to "leave his foot-prints on the sands of Time", by founding some institution of public utility as a memento of his name and being. Vivekananda established the Ramakrishna Mission, Dayananda his Arya Samaj, Malaviya his Hindu University, Tagore his Forest University, Karve his Women's University, Gokhale his Servants of India Society, Lajpat Rai his Servants of the People Society, Tilak his Kesari and Mahratta, Annie Besant the Theosophical Society, Golvalkar the Rashtreeya Sevaka Sangha, Jamshed Tata the Indian Institute of Science, Gandhi the Sabarmati Ashram, Sir Narayan Maharaj the Dayalbagh, Harikishan Lal the People's Bank, and Jaya Dayal Goenka the Geeta Press and Kalyan, And Nehru contributed the wretched Metric System!

Some of these are remaining as withered tree-trunks, some as skeletons, some of them as white-elephants, some of them only in name.

One of these, the Geetha Press and Kalyan, strikes us as keeping the memory of its founder ever-green, and as rendering meritorious service to innumerable souls, enabling them to lead lives of satvic virtue, piety, and devotion. The long-earned fruits of Hindu culture are presented to them as on silver plates to sustain their lives here and help them to yearn for angelic beatitude in after life. For forty years monthly it has been dishing out sumptuous spiritual repasts to tens of thousands of avid readers, and once a year it brings out a magnificent Annual on a special subject which is a master-piece and magnum opus.

This year it has brought out a "Dharmaanka" or Annual on Dharma. The subject of Dharma in Hindu life and thought during the Ages is dealt with by a wide and dazzling range of contributors, comprising of scholars, thinkers, divines, and literateurs, who crowd around and focus their mind on it, like Press-photographers crowding around an illustrious visitor with various makes of cameras and presenting a many-sided picture from all angles and in all its aspects.

Thus has Dharma been presented in the Annual before us, and much solace and joy could be drawn from its perusal during many a wintry day and summer evening. Interspersing the articles are sumptuous illustrations of Divine and Puranic figures which enrich the publication and enhance its attraction.

The satvic and placid life of Sri Jayda yal Goendka, in order to satisfy the spiri tual quest of his countrymen, founded th "Geetha Press" and "Kalyan" at Gorakh pur like a Kalpa-vriksha for starving souls and cherished them for forty years wit abundant care. On his saintly soul passin to the feet of its Maker, his ermine mantl has fallen on his worthy helpmate an coadjutor, Sri Hanumanprasad Podda who, with the talented assistance of S Chimanlal Goswami, let us hope, will car on the good work with undimn ed lustre t the end of the century, and then entrust to equally Godly and equally capab hands to carry on for the well-being further generations!

G. R. Josyer
Editor.

CONCEPT OF DEITY IN TEMPLES

The following extracts from the Judgment of Justices Mukerji and Laik of the Calcutta High Court, in A.I.R. 570, 1965, may be of interest to readers:

Justice P. B. Mukerji :

"(57) J. C. Ghose in his Tagore Law Lectures for 1904 on the Law of Hindu Endowment and Religious Institutes Vol. II at pages 61, 72 and 73 points out that in ancient time the Hindu Law did not recognise any difference between public and private religious purpose, but somehow through the languages of English law and through decided cases the distinction has now crept in.

(58) In that view of the matter it appears to me that it is too late in the day for this Court now to go back to original Vedic law on the subject, and I must with regret come to the conclusion that a valuable original contribution of Hindu jurisprudence has been lost almost unobtrusively by misapplication of foreign jurisprudence and by failure to notice before it was too late that Hindu jurisprudence was very different on this point from other systems of jurisprudence of the world. — — — "

Justice C. N. Laik :

"(71) Temple, in some form or other, to continue the account, was known in the Sutra period. Dharma Sutras of Goutama make definite mention of temples. By that time charitable endowments and the idea of grant of lands etc, for charitable or pious purposes were well established. During Kautilya's time we find that images were installed in temples or open shrines which were not of individual ownership. From the Second Century B.C. to the Seventh Century, A.D. Rock-cut Cave temples were constructed at places like Ellora (Kailash Temple), Ajanta etc. Construction and gradual development of temples in the Southern part of India as well as in Borneo, Sumatra and Java can be traced during the last 13 or 14 centuries. The account of the temples might be concluded by referring to the University of Nalanda where religion occupied an important part in the daily life of the students. Rituals and worship were obligatory on every student in the Institution. In other words, temples were religo-cultural planks. It also served as a place where disputes were settled, arbitration resorted to, and justice administered. The temple of Dharmashila at North Korea and the temple of Sakhi Gopal near Puri, bear illustrations.

(72) On the other hand every one knows about successive invasions on temples from about 10th century A.D. Somanath temple at Gujerat (along with other 44 temples), Marthand in Kashmir, Nataraja in Chidambaram, Brahadishwar in Tanjore. the Minakshee at Madurai and the great temple of Rameswaram as well as the temples at Srirangam and Kanchipuram bear witness. Viswanath temple at Varanasi was destroyed with 71 other temples. Famous temples at Brindaban met with the same fate. Kesava's temple at Mathura was razed to the ground and one of the historians says that all the richly jewelled Idols (at least five of them of pure gold with five yards height with eyes formed of precious stones) were taken to a place of worship where they were placed on its threshold so that they may be trodden under foot by the "true believers", and one cannot expect the real concept of a Hindu Deity or God from such type of persons. I would

attempt hereafter to give, in brief, when dealing with the question of individuality of God, the concept, as I understand, of the Hindu Deity. [Paras 109-117].

(73) As to the account of other temples of All India importance there are Hari-Ki-Charan at Hardwar, Badrinath, and Kedarnath on the Himalayas, Mahankal in Ujjain, Vishnupad at Gaya, Baidyanath at Deoghar, Kalighat and Dakshinesswar with 12 Siva temples in this City of Calcutta, Srikrishna Mahaprabhu at Navadwip, Jagannath at Puri, Tirupati (Balaji) in Andhra Pradesh, Nathdwara and Pushkar in Rajasthan, Guruvayur in Malabar, Dwaraka and Bet Temples, which Srikrishna himself is reported to have founded. Temples were mostly erected by former rulers and chieftains by way of solace to their souls. In course of time the general public came to worship in private temples constructed by the zamindar and other rich persons in Bengal and Bihar, where Idols were installed for the worship of the members of the family. Closely connected with Hindu Religion Haridwar, Mathura, Varanasi, Ajodhya, Ujjain, Kanchipuam and Dwaraka are the seven celebrated cities of ancient and medieval India. Bindhyachal, Gaya, Deoghar, Puri, Bhubaneshwar are still some of the celebrated religious centres.

(74) I have given the above account of some of the temples, because a temple though a temporal setting for the eternal, promises with bold vividness the grace of God to those who have faith and who believe.

(75) It is no doubt true that temples, Churches or Books are only the supports, the helps of the spiritual childhood: and Images, Crosses and Crescents are so many pegs to hang the spiritual ideas on, but the Hindus worship in Temples with all their feelings and actions, with their tears and their smiles, with their joys and their griefs, with their weeping and their laughter, with their curses and their blessing. with their praises and their blames. Hindus in general do not buy off the priests and try to obtain from them a passport to Heaven. ...."

(88) Coming to the other aspect, it cannot be overlooked that religious Institutions are now faced with grave dangers on various fronts. Due to recent land Reforms legislations in almost all the States in India the endowments are undergoing rapid changes. A number of States like Andhra Pradesh, Gujerat, Kerala, Madras, Madhya Pradesh, Orissa and Utter Pradesh have exempted religious and charitable Institutions from the provisions of land ceiling, while certain other States like Bihar have fixed a higher acreage as the ceiling area for these Institutions. A few States like Mysore, Punjab and Rajasthan have not exempted these Institutions from the ceiling provisions at all. In certain States again, provision has been made in the relevant enactments for the payment of a perpetual annuity equal to fair rent or net-income based on fair rent. Provisions differ from State to State as to tenancy reforms in the land where the Idols are the recorded owners.

(89) Among other dangers, glaciers are approaching to the Kedar Nath Temple and the detritus is approaching to its very close. Trees are found growing in Gopurams of Krishna temple at Dwarka and Jagannath temple at Puri. If a fractional part of the attention of the authorities that is now bestowed upon Taj, Jumma Musgid, Sanchi, Bodh Gaya, Saranath, is diverted to Hindu temples and shrines, it is said, the position would have been greatly different.

(To be continued.)

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ಬೆಲೆ ೦-೭೫

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INDIAN OCEAN
IN INDIA'S LIFE

by Mihir Sen, Bar-at-law

The Indian Ocean is neither the largest nor the longest sea in this planet, but it certainly is the loneliest. A glance at a globe will show that whereas the Atlantic is crowded with capes, continents and archipelagos and the far-stretching Pacific is literally dotted with islands and rests, the Indian Ocean south of the rakishly jutting Indian peninsula and Ceylon is a vast, deep, empty wasteland for five thousand miles till one comes to the desolate Antarctic!

The Indian Ocean covers an area of 28,000,000 square miles (the area of the Indian sub.continent including Pakistan is 1,127,345 sq. miles), extends from the burning shores of Arabia (the Red Sea is part of the Indian Ocean, as also the Persian Gulf, Arabian Sea and the Bay of Bengal) to the petrified Pole. This immense reservoir of water, comprises over one-fifth of all ocean-covered area of the earth. At its widest, it measures 6,200 miles — between the southern tip of Africa and Australia. Scientists estimate this vast storehouse of water will weigh 300.000 million tons, containing 8,000 million tons of common salt (annual world consumption 22 million tons), 50 other elements including gold, and is alive with 200 million kilowatt of tidal electric energy (world consumption of electricity in 1954 was 1.3 million kilowatt hours) and teems with marine life.

The Indian Ocean is not only the loneliest of the seas but the least known as well. In the foreword to his fascinating account of undersea explorations carried out off the coast of Ceylon, Mr. Arthur C. Clarke (winner of the 1964 Unesco Kalinga Prize), himself an experienced skin-diver, wrote in "Indian Ocean Adventure": "If they were asked what is the largest unexplored region of this planet, most people would probably answer "The Antarctic". They would be wrong: the correct answer is "the Indian Ocean." This huge body of water — twenty-eight million square miles of it — is as large as both the Americas and Africa rolled together! It is twice as big as the surface of the moon, yet only a few tiny islands dot its loneliness, and vast areas are never visited by any ship. Until the 1960's, the number of scientific expeditions that had investigated its mysteries could be counted on the fingers of one hand.

Geopolitically, this vast expanse of water cradled some of the earliest civilisations on earth, and was responsible for protecting India's flanks and rear from major seaborne assault till the arrival of the Portuguese in the sixteenth century. Through the heydays of Chola and Pandya powers of South India, till the 13th-14th century, the Indian Ocean had in fact been an Indian lake. From the strategic Socotra (original Sanskrit name: Sukhadhara) at the mouth of Gulf of Aden which was conquered and colonised by Indian adventurers before the Christian era, through the Straits of Malacca and as far to the west as the Banda Sea and beyond the Hindu colonies of Sri Vijaya comprising much of today's Indonesia. Indian galleons and merchant men roamed the 5,000 miles and literally ruled the waves of the Indian Ocean.

Historically, the ocean which bears our country's name is as much a part of the story of India as are the ranges of Hindukush and the noble tresses of the Indus. Foremost amongst the Hindu mythologies, the Ramayana, written in the dim past, immortalises the crossing of the sea between India and Ceylon by Sri Rama.

The Aryavarta of the millennium before Christ maintained close contacts with the lost civilisations of Nineveh and Babylon across the much travelled oceanic highways. Numerous allusions to flourishing trade between the west coast of India and the Levant (Greece to Egypt) occur in the Old Testament. Prof. H. G. Rawlinson in his outstanding work, 'Intercourse between India and the Western World,' has compiled fragments of widely scattered evidence from European, Byzantine, Arab and other sources to the intense maritime activity in the Indian Ocean from the earliest times to the fall of Rome.

There are, for example, irrefutable records, Athanasius amongst them, which establish beyond doubt the very close relations India had with Egypt. It is well known that the flamboyant Macedonian king of Egypt, Ptolemy (no king of the second century AD. mathematician and astronomer of identical name), Philodelphus, used regularly to have numerous glamorous Indian beauties and exotic Indian spices paraded on camels, transported all the way from India across the Arabian Sea, on Indian ocean-going vessels. Ptolemy Philedelphus ruled over sixty years from 309 B.C.

Though much of the famous Greek historian, Strabo's works are lost, report of a highly interesting and significant incident relating to a shipwrecked Indian mariner is among the few which survive. According to Strabo, an Indian sailor who was found drifting in the Red Sea in a tiny boat was rescued and taken to Egypt. As a token of gratitude, he offered to show the Egyptians the route to India. The date of the incident is 120 B.C!

(To be continued.)

FREEDOMS

Too often we speak of Freedom in big, abstract terms—freedom of speech, Press, assembly, religion. But Freedom can aiso be measured in many specific, everyday ways. Below, for example, are ten questions; see in how many cases you can answer, "Yes."

1. Have you ever moved from one town to another, or even to another house in the same district?

2. Have you ever changed your job for a better one?

3. Have you ever collected holiday brochures and talked over where to go—mountains, seaside, abroad—before starting off?

4. Have you ever compared prices and models of several competing products before deciding which to buy?

5. Have you ever advertised some goods or services which you wanted to sell?

6. Have you ever bought something, then taken it back?

7. Have you ever decided to defend yourself against a traffic summons?

9. Have you ever sounded off about politics at a party?

10. Have you ever stood for electton or campaigned for a political candidate of your own choice?

Count your "Yeses." Then stop and think a moment about this: If you lived behind the Iron Curtain, your score in this little quiz would probably be nil. Yet this sampling suggests only a few of the freedoms we enjoy behind the "Ice Curtain".

CONCEPT OF DEITY IN TEMPLES

(Continued from last issue)

(90) In many of the small religious Institutions, the effect of the various legislations might not even keep a bare minimum income enabling them to maintain the daily worship and rituals and to provide for their repairs and renovations. In my opinion though the resources of the temples have been reduced, the income from the offerings of the devotee pilgrims alone would be able to maintain the daily worship. In many temples, the offerings or Pranami exceeds lacs of rupees each year. It exceeds 1 crore of rupees annually in the case of Tirupati temple alone, where Jains also give offerings to Lord Venkateswara. Eyes are also cast on the costly jewels of many images and nobody knows how long Tirunarayan Swami at Melkote will wear the golden Crown! These legislations are swift as the executioner's blade, both rich in skill and strong in courage. Many would ascribe them as acts of grave sacrilege but in my view they may equally be signs of and a prelude to things to come, for the glory of God and the illumination of his people! ...."

[(104) After broadly reviewing the said several decisions] it may now be relevant to enquire as to whether God under the Hindu concept can be conceived as an Individual, and whether the Deity as such is an 'Individual' under the provisions of S. 3 of the Income-tax Act and thus makes itself fit for a Unit of assessment Mr. Meyer appearing on behalf of the Revenue, submits with great force that there is always an element of human being in a Hindu Deity. Hence, the Deity is an 'Individual' and according to him is thus fit to be assessed as such, under the Income Tax Act.

(105) For the said proposition, Mr. Meyer, relied on the famous decision of the Judicial Committee of the Privy Council in the case of 52 Ind App 254 Pramatha Nath Vs. Pradyumna Kumar: (AIR 1925 PC 139) in which the Hindu Deity was likened by their Lordships to a human being. Their Lordships quoted with approval "a useful narrative of the concrete realities of the possition" from the judgment of Sir Ashutosh Mookherjee in the case of 36. Cal. LJ 478 Rambrahma VS. Kedar Nath: (AIR 1923 Cal. 60) in which the Hindu Deity is conceived as a living being and is treated in the same way, as the master of the house would be treated, by his humble servant.

(106) I do not accept the argument of Dr. Pal that Sir Ashutosh's distortions led to the aberrations of Lord Shaw in Pramatha's case, but I take it that in the context of anglo-saxon domination, it is only an expression to excellent sentiments.

(107) At the outset I may say that the Western people did not give sufficient freedom in religious matters. The result, Religion is, according to the notion of the majority of the Hindus, a stunted, degenerated growth with Westerners who were partly successful to mutilate the same in order to make it a modern shop-keeping religion. It cannot be disputed that some men, even the most intellectual, all over the world, are spiritual savages. God is only a suggestion to them. Upon that suggestion, they grow their own ideas and cover them. They even believe that God would carry their burdens. ...

(110) In Babylonian or Greek Mythologies we find one God struggle upwards and he assumes a position and remains there, while the other Gods die out. Zeus then

comes to the front. Of all the Molochs, Jehovah became Supreme and the other Gods are lost forever. The Buddhists and the Jains raised each of their prophets to the God-head and all others were made subservient to Buddha or to Jina. Buddha, who himself speaks that he is the twenty-fifth Buddha (twenty four before him are unknown in history), wherever he went, it is stated, tried to pull down every old thing sacred to the Hindus, to the dust. So did the Jains. It is submitted, that in the name of religion, their heads, as it were, are penetrated more into the secrets of heaven, though their feet are clinging to the earth.

(111) All religions have therefore their own mythologies. The Christian believes that God took the shape of a dove and came down to earth. The Jews think that if an image be made in the form of a box or a chest, with an angel on either side then it is sacred to Jehovah. The Hindu belives that God is manifested ... .

(112) As the unthinking masses want concrete ideas, something the senses can readily grasp, Symbols become necessary to them in stages. Realisation of God, in my view, is something behind this world of sense, this world of eternal drinking and talking nonsense, this world of false shadows and selfishness (see also the observations of V Aiyyar J. in Deokinandan's case 1956 SCR 756 Deokinandan Vs. Murulidhar: (S) AIR 1957 SC 133) (supra) about the Idol being not a 'sentient being'). Religion is not a doctrine nor a rule. (See Mukherjea J, in the Supreme Court case of Shrirur Math, 1954 SCR 1005 Commissioner of H.R.E. Madras Vs. Lakshmindra Thirtha Swamy: (AIR 1954 SC 282) (Supra). It is a process. Real religion, in my view, begins, where this little universe ends.

(113) Whether a particular image of Shiva or Kalimata is established or not, Gods or Deities are ever existent. Collating all the texts of Manu, as quoted by Hemadri and Maheswara, and the texts of Sankara and of Gautama and the principles extolled in the Dharma Shastras of Apastambha and Baudhayan, the Satapatha and Parasara, any opinion contrary to the above, cannot be established. God is neither the body nor the mind but beyond them both, the omniscient and the omnipotent being. He is omnipresent. Without hands, he grasps every thing. Without feet, he can move. He is the deathless, the eternal. Him the sword cannot pierce, Him the fire cannot burn, Him the water cannot melt, Him the air cannot dry, say the ancient sages. He is the ancient one beyond all darkness. At the head of all laws, proclaim the Vedas, stands One, by whose command the wind blows, the fire burns, the clouds rain and death stalks upon the earth. Him, neither the sun, nor the moon nor the stars illumine. He is, in my judgment, is the Brahman of the Hindus, the Ahura-Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehova of Jews, the father in heavens of the Christians.

(114) The idea that God created the universe in one minute and then went to sleep, and since then He is sleeping is an association of all sorts of hobgoblins with the real concept of a Deity. He is not a personal Governor of the universe. He is not a human being immensely magnified. This idea is very soothing to many, something like the effect that comes from an opiate. From all the theories of the Hindu concept the residium is, that God is the witness, rather manifester of the universe. He is the cause of its projection, continuance and dissolution.

(To be continued.)

HEART RESEARCH

In surgical operations to correct faulty valves, defects of the cardiac well and coronary conditions, it is often necessary to stop the heart. West German surgeons, interns, physiologists, biochemists and anatomists recently discussed the problems connected with these operations at a scientific congress in the West German Spa Bad Kreuznach. Subsidizing research into heart and circulatory diseases is one of the chief activities of the "German Research Association". For years German doctors have been investigating various methods of increasing the chances of survival in difficult and lengthy heart operations. This work receives considerable financial support. The "Fritz-Thyssen-Stiftung" alone gives through the German Research Association 800,000 DM a year (200,000 US $) for this task.

If the heart has to be stopped during operations the supply of oxygen and other nutritive agents to the heart also ceases. The heart can generally only take these stoppages for a short time while the more complicated operations take longer. An attempt must therefore be made to lengthen the heart's survival on cessation of blood circulation. This is partly achieved by reducing the temperature of the heart, partly by chemical interference with cardiac metabolism. In the centre of many papers and conversations at Bad Kreuznach stood the best possible chemical composition of the fluid which is circulated through the heart during the operation. It must contain all substance necessary for life so as not to cause new heart diseases after the operation brought about by the lack of oxygen.

Important advances have already been made in West Germany in this major sector of medicine. Today complicated heart operations are undertaken in many surgical clinics of the Federal Republic. The number of patients who can only be cured by such an operation is quite large and there are usually long waiting lists in the clinics. Cardiac specialists are always "booked". Meanwhile the work of German scientists in the investigation of heart and circulatory diseases has found international recognition.

ROGUERY ALROUND!

"The Defence Services audit has brought to light the expenditure of Rs. 232 lakhs on an "unsuccessful venture" to manufacture a particular type of aircraft engines at Hindustan Aeronautics factory at Bangalore under collaboration with an unnamed American firm.

Six engines were bought for Rs. 13.57 lakhs in 1961 from this foreign manufacturer. These were later found to require modifications! An agreement was then signed with the company in 1962 for a licence to manufacture a modified engine despite the company saying that they could not guarantee the required performance from the engine which had been tested only for limited capacity. A year later, certain drawbacks were discovered in the engine. The foreign firm finally said the engine could develop only 85 per cent of the required power even after extensive modifications.

The Government then decided to foreclose the agreement, but the company had to be paid Rs. 198 lakhs in settlement of claims!

Meanwhile eight more engines had been purchased for Rs. 24 lakhs!

The Air Force could find no alternative use for the 14 engines purchased. Six of these were, therfore, sent to train establishments, four to the Koraput unit of Hindustan Aeronautics, and the other four are still lying in Bangalore!"

* * *

The General Manager ought to be given Padmasri! Ed

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INDIAN OCEAN
IN INDIA'S LIFE

by Mihir Sen, Bar-at-law.

(Continued from last issue.)

The extent of the contact India had been able to develop with the Roman Empire via the Indian Ocean is truly amazing. It was not the case of a single Marco Polo entering the Xanadu of the Great Khan in Cathay and thereby achieving a sensational scoop, but of routine, almost every day dealings of ambitious states, especially the Pandyas of south India with the Holy Roman Empire. "As well as merchants," wrote a startled Prof. A. I. Basham in 'The Wonder that was India,' "we read of Indian fortune-tellers, conjurors and prostitutes in Rome, while mahouts often accompanied their elephants to the West. There are records of several embassies from Indian kings to the Ceasars." The earliest of these, reports Strabo was a mission to Macedonia which was sent out by the king of Pandyas and was met by Augustus at Athens about 20 B.C. and included the famous ascetic, Sramanacharya (Hollenised to Zernenochenas.)

The Arabs and the Greeks, however, could not use the Arabian Sea as confidently as the Indians did until Hippalus discovered the secrets of the magic winds, the monsoons, in 45 A.D.

While the Arabian Sea was used mainly for commercial purposes, the eastern seas, particularly the Bay of Bengal seemed to have inspired traffic of an altoger different nature: mostly aggressive, empire-building, but also adventurous and sublime!

Brave, restless pioneers sallied forth in hundred-oar galleons and men of war from dozens of famous and flourishing ports: Champa (in Bihar), Tamralipti (Bengal), Baleswar (Kalinga), Musiri (Malabar). Korkal (in the land of Pandyas near modern Tuticorin) and Kaveripatinam (in the Chola kingdom at the mouth of the Cauvery), to name the half a dozen best known, and built a vast, prosperous empire from one end to the other of the Indian Ocean. For nearly two thousand years, Indian Flags, the Bengali, Oriya and Tamil, ruled supreme over the vast eastern stretches of the Indian Ocean.

Contrary to popular misconceptions, India did produce some of the most gallant naval commanders who can be ranked with the world's greatest admirals. Foremost among them was Kanhoji Angre, who was the Maratha Sarkhel (Admiral) during Balaji I's rule and proved to be equally invincible against the British, Dutch, and Portuguese naval might. The English historian, Kincaid, wrote of Admiral Angre in 'Histry of Maratha People': "Victorious alike over the English, the Dutch and the Portuguese, the Admiral sailed the Arabian Sea in triumph!" The Royal Indian Navy owes its genesis to the Bombay Marines, which was organised by the British Bombay Council to defeat Angre in the 1720s.

(To be continued.)

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SRI RAMANUJA

1017 to 1137.

It is curious that the same star heralded the birth of two brilliant persons who pursued two widely different streams of thought. From the same Vedas Shankara inferred a Nirguna-Brahman, God without attributes, impersonal, ineffable, unimaginable. Ramanuja on the other hand evoked a God who was All-knowing, All-powerfull, All-embracing, marvellous, mighty, beatific, good-humoured, generous, kind, forgiving. Shankara advised man to realise God by effacing oneself intellectually. Ramanuja advised man to realise God by loving the world at large, and loving God with the purest of love. Shankara strikes one as brilliant, majestic, heroic. But unfortunately he died too young, at the age of 39. But Ramanuja had a brilliant mind, profound learning, and long years of matured wisdom—he lived for 120 years, and gave to the world a religious philosophy which is more reasonable and more easily graspable than Shankara's. His religion is not confined to Brahmins like Shankara's or Sri Madhwa's, but is followed by Mudaliars, Naidus, Pillays, Sathanis, and even Panchamas in South India, and is enriching the lives of myriads of devoted families in North India. Philosophy is an explanation of man's origin and man's duty in life. It must be understandable by the learned and the unlearned. It must enable all to live honest, virtuous, useful lives. Also it must not be one cooked up overnight by a Buddha or a Nehru, but must emanate from the accumulated spiritual wisdom of the past. Ramanuja gave the world that.

Ramanuja was born in Sriperambudur in 1017, studied under Advaitin Yaadava-prakaasha in 1033, went to Srirangam to be presented to Vyshnavite Alavandar in 1042, gave up family life and became a Yati in 1049, left Kancheepuram under Krimikantha Chola's tyranny and came towards Mysore in 1098, converted Jain Ruler Bittideva into Srivaishnavism as "Vishnuvardhana," renovated the temples at Melkote and Belur from 1100 to 1116, returned to Srirangam in 1118, and left the world in 1 37!

Five of the great temples of South India, Tirupathi, Srirangam, Melkote, Kancheepuram, and Sriperambudur, as also Belur, stand as monuments to his constructive spirit and radiate his religion. His works, "Vedartha-Sangraha" giving the gist of the Vedas, "Sree Bhashya" on the philosophy of the Brahmasutras, and "Geetha-Bhashya", explanatory of the Bhagavad-Geetha, are literary treasures of everlasting illumination. His life and teachings have been the solace of millions of human beings during these nine centuries and more, and will continue so for innumerable centuries more, while autocracies, bureaucracies, and democracies come and go, supplanting each other and playing with human lives! That Sree Vaishnavites should celebrate his birthday year by year is only in token of gratitude to their spiritual benefactor, and not for his posthumous edification!

Editor.

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CONCEPT OF DEITY IN TEMPLES

(Continued from last issue)

His Lordship continues :

(115) The mistake is that we want to tie the whole world down to our plane of thought to make our minds the measure of the whole universe. We think that we are the manufacturers of Gods. But God is not to be made, as He already exists. As we are earth-bound, it is no doubt difficult to give up the idea of body of a God, but this idea when analysed, becomes nothing but a burial ground. A God once known becomes finite and is no more God. As it is difficult to conceive this, that is why we hide our heads in the ground like the hunted hare and think we are safe in our thought of God having a body. The idea that there is a traditional God who lives behind a veil somewhere, and the priests only give us a passport to enable us to see His face, is again an attempt to see the divine through the veil of ignorance. God is established upon his own majestic changeless self. He is self-evident. He is behind all worship. Out of his fire, comes life, His shadow is death—sang the Rishis. We always fret and fume only because all that we see of God is only a part.

(116) If we boil down all the philosophies and scrutinise them we will find that God is beyond all touch, beyond all form, beyond all taste and beyond all law. He works through all hands, sees through all eyes, walks on all feet, breathes through all bodies, lives in all life, speaks through every mouth, and thinks through every brain. He is the life of all the sons of the past. God is universal. Thus the Deity can never be an 'Individual' under the Hindu concept.

(117) I have barely touched the hem of the garment of the science, viz. the concept of a Hindu Deity, but I have made it clear that a Hindu does not worship the material body of the idol made of clay, wood, stone, silver, gold or other metal. The Hindus worship the eternal spirit of the Deity. It cannot, therefore, be said with any approach to truth, that the great Rishis and their commentators who declared the Hindu law, had such a gross idea of the Divinity they worshipped.

(118) Although slightly extraneous to the aubject, it will not be altogether out of place to mention, that all the Superior religions are of Asiatic origin. They had their growth and they owe their origin to the country between the Ganga and the Euphrates. Not one great religion has risen in Europe. The history of the world is a standing witness to this fact. When Europe was a baby, sprawling on the floor trying to swallow his thumb, Indian philosophers already reached their culmination. India declared five thousand years ago, which we are now merely reiterating the same truth in a different language, that progress is from seen to the unseen, but never in reverse direction. It cannot be disputed that all over the world there have been changing, jumping and howling sects, who titilate the nerves of others for a moment, after taking nibbles from here and nibbles from there, but philosophy of India percolates throughout the whole civilized world, moving and permeating as it goes. This formed the theme of the sacred books of Asia though brokenly described by some foreign commentators. Every time it was almost feared that the Hindu religion was at an end, and some people think that under the tremendous sledge-hammer blows of scientific research, it is crumbling into pieces of porcelain ; but we should try to get beyond such prattle of men, to whom religion is only a little intellectual assent or dissent. ....

(121) The question as to the concept of a Hindu Deity was answered once for all thousands of years ago. I have only made a restatement of the answer which I have attempted to do above. I do not pretend to throw a new light on this all-absorbing question. It is my humble attempt to put the ancient truth in the language of the modern times. As Swami Vivekanand put it:-

"It has been the theme of the poets and sages, of priests and prophets. Kings on the throne have discussed it, beggars in the street have dreamt of it. The best of humanity have approached it, and the worst of men have hoped for it. It will not die so long as human nature exists"!

In my view the concept of God is a fundamental element in human constitution, and religion is a constitutional necessity of human mind. In this stress and hurry of our materialistic life, though the world has become a lost balance still we are debtors to the world, giving us opportunities for exercise in a grand moral gymnasium. No study has taken so much of human energy whether in times past or present, as the study of the concept of God. However, immersed we are in our daily occupations, in our ambitions, in our works, in our struggles, sometimes the mind stops and wants to know about God. It is as old as the history of humanity. It is also my definite view that no army carries the banner of so wide an Empire as that of Hinduism!

(122) I have made a little digression but only with a view to show that if we all ditto without just cause, we would be like Egyptian mummies in a museum, looking vacantly at one another's face!" ....

* * *

We are glad to reproduce the above eloquent and inspired remarks of justice Laik of the Calcutta High Court in a recent judgment, A.I.R. 1965, 570. The noble Judge deserves all praise for his heartfelt remarks on so lofty a theme!

Editor.

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"Sri Ramanuja came to Earth, like the Sun, to make the lotus of Virtue bloom, and the darkness of Sin disappear!"

Max Muller wrote, "We ought, therefore, to look on Ramanuja as a perfect equal of Shankara, so far as his right of interpreting Badarayana's Sutras according to his opinion is concerned. It is the same here as everywhere in Hindu philosophy. The individual philosopher is but the mouthpiece of tradition, and that tradition goes back, further and further, the more we try to fix it chronologically. While Shankara's system is Advaita, i.e., Absolute Monism, that of Ramanuja has been called Visishta Advaita, the doctrine of Unity with Attributes, or Monism with a difference i.e., inclusive of the material world."

* * *

Annie Besant wrote, "Here a Great Sage has helped us,—one of the Great Ancient Indian writers who have devoted themselves to the teaching of the Higher Spiritual Truths, the Sage Ramanuja. He has dealt with the preliminary stages by which man develops devotion, by which he may gradually prepare himself to be a receptacle of real Love."

* * *

Romesh Chandra Dutt wrote, "Ramanuja was the first of this glorious band of modern Hindu Reformers. He lived in Southern India in the eleventh century; he proclaimed the unity of God under the name of Vishnu; and he preached the love of God as the way to salvation. Sectarian opposition compelled him to fly from his own country; and in Mysore he converted the king and the people to his own faith, and established seven hundred monasteries dedicated to the faith of Vishnu!"

* * *

Swamy Vivekananda wrote, "Shankara with his great intellect had not, I am afraid, as great a heart; Ramanuja's heart was greater. He felt for the down-trodden, he sympathised with them! He took up the ceremonies, the accretion that had gathered, made them pure so far as could be, and instituted new ceremonies, new methods of worship for the people, who absolutely required these. At the same time he opened the door to the highest spiritual worship from the Brahmin to the Pariah!"

Sri Ramanuja as painted by Raja Ravi Varma in 1904, at Mysore, the disciple pictured behind being G. Ramanuja Josyer at the age of 13.

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INDIAN OCEAN
IN INDIA'S LIFE

by Mihir Sen, Bar-at-law

(Continued from last issue.)

Kunjali III. Admiral to the Zamorin of Malabar (Calicut), was a veritable terror to the Portuguese, and so long he was alive Portuguese sea power was practically paralysed in the Indian Ocean. Sardar K. M. Panikkar wrote of Admiral Kunjali in his 'India and the Indian Ocean' as "the hero of a thousand fights who defied the naval might of Portugal for over 40 years and whose knightly courtliness is attested to even by his enemies. Kunjali III was undoubtedly one of the greatest figures in Indian naval history, a figure of romance, valour and adventure." It was only after his death in 1595 that the Portuguese under the brilliant Viceroy, Albuquerque, gained the supremacy in the Indian Ocean.

It was over the Indian Ocean again that the cultural currents of India flowed to lands near and far away. Twenty-two hundred years ago the great Maurya Emperor Asoka's brother, Mahindra and daughter, Sanghamitra, sailed to Ceylon's King Tissa with the message of a new awakening that later transformed that delightful island kingdom, and Buddhism contines to be a living force in Ceylon to this day.

Earlier than Christ, Indian merchantmen and warships had also carried the essence of Indian civilisation to the Mekong delta, Malacca Straits, the Indonesian archipelago and even to China. This process went on for over fourteen centuries. Today the ruins from Angkar Vat in Cambodia (Khamboj), in Anuradhapura in Ceylon, to Borobodur in Java (Jabadwipa) are the mighty but mute monuments of the grandeur that was the Indian Ocean-based maritime enterprise of this country!

Writing in 415 A.D. in his hideout in the Gobi desert Fa Hien, the famous Chinese traveller and historian, recorded how he journeyed from Ceylon to Sri Vijaya (Indonesia) in a large Indian galleon that carried 200 Indian merchant princes.

The Indian Ocean is intimately interwoven with India's history, civilisation and culture. It was only when the alien cult of "prayaschitta," involving punishment of those who dared to take to the sea became a practice that the Indian Ocean was for the first time divorced from the exuberant stream of Indian life. The stream has since become a land-locked cesspool.

The destiny of India lies over the restless waves of her lonely ocean. Our attention must once again turn to the Indian Ocean — the resplendent highway to tumultuous resurgence and renewed supremacy. "To the Indian Ocean," wrote K. M. Panikkar with prophetic foresight 25 years ago, "we shall then have to turn, as our ancestors did, who conquered Socotra long before the Christian era, and established an empire in the Pacific which lasted 1500 years!"

MIHIR SEN.

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ANIMALS KNOW SCIENCE

Can technology in the atomic age still learn from animals? Scientists the world over have answered this question in the affirmative. But to this day it has in very few cases been possible to utilise animals' phenomenal powers of observation for Man. But when the Federal Republic's first space probe "Copernicus I" which is to investigate our neighbour planet Jupiter gets under way on its journey of several months through space it will find its bearings in the endless expanses of the universe in just the same way as does a small, unlikely bird — the sparrow!

The space ships and rockets of the European research programmes Esro and Eldo in which the Federal Republic is also taking part will likewise use a technique based on that of the sparrow. For this bird is able, during its nightly flights, to set its bearings by the stars. The "sparrows' eyes" of modern rockets and space capsules do exactly the same on their flights to far-off planets. They set their bearings by a fixed star or constellation which serves them as a guide on their way to their heavenly goal.

Professor Konrad Lorenz of the Max-Planeg-Institut for behaviour Psychology in Seewiesen near Munich gave other interesting examples which show that there are still a multitude of puzzling manifestations in the animal world from which technology can learn. Man has learnt much from animal life but there are still a whole range of animals which are still more than a match for man and his technical skills. This is especially the case in direction-finding.

The sonic depth-finder for instance has become a necessity for modern shipping. With its aid a sea-going vessel can assertain the depth and relief of the sea-bed immediately and with complete accuracy. But before Man ever built ships there was a mammal, which nature had given the ability to find its way about under water by means of the echo sounder. The animal in question was the dolphin whose behaviour has recently been studied in big sea aquaria. Professor Lorenz: "It was then the dolphin which invented the echo-sounder!"

The whirling beetle is a classic example of extra-quick direction-finding. It can be found on all European waters and can be recognised from its jumping about on the surface of the water. Its circular motion only appears to be pointless. In fact it uses the echo from the waves on the water surface to navigate. Tiny hairs on its legs serve as receivers. Its sounding apparatus is so finely tuned that it can distinguish between echos of its own and those from its prey!

There is a creature which lives at the bottom of the Nile which is almost blind and needs an electrical echo to find its way about in the muddy water. On both sides of the end of its tail it has organs which transmit electrical impulses similar to radar. According to the responses to these electric underwater echoes it swims forwards or backwards. It can also distinguish between obstacles and prey. The electric eel can transmit currents of up to 500 volts, capable of crippling a human being. It also uses weaker electric impulses of about forty volts to find its way about!

Professor Lorenz also drew attention to the fantastic homing abilities of eels, seals and reindeer. Scientists have not yet succeeded in investigating this power. It is known that bees and water-fleas are guided by polarised light. For them the sight of a patch of blue sky will do. They can then find their way about exactly. Homing

(Continued on page 6)

FOREWORD

[To the forthcoming book "Sanskrit Civilization" by G. R. Josyer.]

Not all the Wisdom and scholarship of the 20th Century mankind has been able to discover when the first man was born in the world, whether man was born first or woman first, what need was there for both of them, whether one could not have procreated in some other way? If they were evolved from the combination of primordial elements, was the outcome just one man and one woman, or a hundred men and 50 or 100 women, leading to the later normal process of procreation? In which country did man first arise, Greece, Rome, England, China, India, New Guinea? Or did they arise in many countries simultaneously?

It behoves a self-respecting and scientific mankind to do research and discover exactly how it happened.

Scientists, like the ancients, believe that the Earth took shape many thousand million years ago. Shortly after, man too came into being. As the infant grew to boyhood, youth, and manhood, his physical and mental powers developed, and his emotional, aesthetic, ethical, creative and imaginative faculties found vent, and civilization began.

Language, food, handicrafts, houses, apparel, protective armoury, medicine, ethics, geographical, astronomical, and spiritual, religious, and philosophical enquiries took gradual shape and got crystallised, according to the capacity and environments of the nations.

The heights to which the civilization rose, and the length of its survival, depended on the vicissitudes of each nation.

The world is studded with remnants of many extinct civilizations, and many have been wiped out without vestige during the millions of years that have elapsed.

European writers are generally content to base their knowledge on a record left by an Egyptian priest, Manetho, of 290 B C., tracing the Egyptian dynasties back to 4500 B.C. They choose to brush aside Indian priests' genuine declarations of many times earlier antiquity to Indian dynasties. They are content to believe that civilizations mushroomed and died in the States bordering the Mediterranean about 1000 B.C. The civilizations of these 3000 years have left behind nothing except the broken-nosed sphynx and the conical-shaped pyramids! But the civilization of India, which was known to Greek thinkers, and Alexander, and the Chinese travellers, and no doubt to Jesus, became a sealed book to later Europeans for nearly 1600 years!

It was a rich, luxurious, and exuberant civilization, which covered all fields of national well-being. That the civilization flourished, developed, and matured during a long period of time is proved by the variety of the fields of knowledge which it traversed, and the heights which it reached in all of them.

The Vedas are not puerile babblings of rustic troubadours, but sedate outpourings of exceptional minds in quest of God. Like indestructible gems they have come down during many thousands of years in spotless perfection. From the Vedas

they evolved the Upanishads, whose copious enquiries into the nature of man, the Universe, and God, strike us with speechless wonder. They evolved the most perfect language in the world, Sanskrit, with a scientific alphabet and perfected vocabulary, and a grammar which is itself a great work of art. Their intellectuals vying with each other, propounded six systems of philosophy explaining man, universe, and God, before which Aristotle's and Plato's theories look like juvenile endeavours, which fell flat on their own country-men. They discovered the Earth's dual motions, and studied the courses of constellations and stars, and founded the twin sciences of astronomy and astrology. They probed the human frame, and perfected a system of medicine for the welfare of the body, evolved the science of Yoga for the health of the mind, and the Tantra Shastra to develop the psychic and esoteric forces latent in man's being. They brought out Dharma Shastras to guide man's conduct in society, Grihya Sutras to guide the conduct of house-holders, and a unique science, Meemamsa, prescribing sacrificial lore for the attainment of individual and national prosperity. They codified the laws of sanitation, town-planning, architecture, sculpture, and enunciated the principles of music, dancing, and the art of love. They laid down principles of state-craft, and of the art of war, with human and animal strategy, with physical weapons or shastras, and enchanted weapons or astras.

The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with ever-growing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, and expressed their appraisal in no uncertain terms.

But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

This is our second volume dealing with Sanskrit, the first being "Sanskrit Wisdom", brought out some time ago. A third volume styled "Sanskrit Vistas" is proposed, the three forming a Trinity as our modest contribution to serve as a searchlight for Sanskrit to the English reading public.

Great non-Indians of modern times the world over have been enthused by the vision of Sanskrit, and it is sure to serve as an inspiration to modern Indians in their efforts for regeneration.

The runner who receives the torch of the Olympic Games has to pass it on to the next runner; the wing-forward who is passed the ball in the base-ball game has to pass it on to his mate to go forward with it. So we, who have been favoured to dwell with Sanskrit for well nigh seventy years should duly pass it on to others so that they also could be enriched and ennobled by the sacred heritage. In that spirit we place the present volume before our readers.

G. R. JOSYER.

REINCARNATION

An Indian doctor, who is studying the theory of reincarnation, believes investigations he has been carrying on may lead to a long-term means of space communication.

Dr. Hemendra Bangeree, Director of the Department of Para-psychology at the Jaipur University, on Monday held a six-hour interview with twin girls whose parents are convinced they have lived before.

"This is one of the most interesting cases we have heard of", said Dr. Bangeree after speaking with the seven-year-old girls in the northern England seaside resort of Whitely Bay.

The girls' parents, Mr. and Mrs. John Pollock, are convinced their elder daughters, Jonna and Jacqueline, who were killed in a road crash were reincarnated 17 months later in the new-born twins.

They say the twins share the same handwriting, speech and mannerisms, as well as a birth-mark and a scar of their elder sisters.

Dr. Bangeree said it would take more interviews with the children over a period of about two years to complete his investigations.

"There is a growing theory that telepathy, of which extra-cerebral memory is a form, may be the long-term means of space communication", he said

REUTER.

(*Continued from page 3.*)

pigeons can make it back to their lofts even when the sky is cloudy. And last of all, bats can find their way about by means of supersonic impulses in pitch darkness. They deduce unerringly from the kind of echo received whether obstacles, enemies or prey, are within range.

HILTON ZWEIG.

THE BACKWARD BOY

"This boy came down from Oregon in the middle of the summer before the first term started. He wanted to enter the university but was deficient in entrance credits. After he went to a near-by tutoring school to meet the requirements, we admitted him. He studied geology and developed a genius for organization in student affairs. He had to pass an English essay exam in order to graduate, and he tried three times! Apart from this difficulty, he seemed to have all the requirements for a useful citizen. We graduated him and let him take his chances in the world. The boy's name was Herbert Hoover, later President of U.S.A!"

The Mysore University would have failed him!

* * *

"I didn't come to be told I'm burning the candle at both ends," said a patient to his doctor. "I came for more wax!"

* * *

During the wartime manpower shortage, our school engaged an elderly, retired farmer as a groundsman. He was such a diligent worker that his supervisor cautioned him to take it easier and rest occasionally. The warnings went unheeded.

Finally, worried about the man's health, the supervisor visited his wife to see if she couldn't persuade him to slow down. "I'll try," she said sympathetically, "but I don't think it will do much good. You see, he's always worked for himself, never for someone else. So he's just never learnt to work slowly!"

* * *

But workers here, official and industrial, can only work slowly or not at all! Ed.

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* * *

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SANSKRIT AND KANNADA

It is neither profitable nor possible to imagine what the shape of Kannada language and literature would have been if they had not come under the pervasive influence of Sanskrit. The rich cultural heritage enshrined in Sanskrit works has moulded the thought and life of the Kannada people through the ages. The Vedas, the Upanishads, the Epics, the Puranas, Kavyas and Shastras, have all in turn guided and fed the main stream of Kannada literature throughout its course till the end of the 19th century, when English stepped into the place of Sanskrit, as it were.

From the earliest times until the beginning of the present century, Kannada literature flourished to a great extent under royal patronage as the ruling dynasties of Karnataka—the Rashtrakutas, the Gangas, the Kadambas, the Hoysalas, the Chalukyas, the Vijayanagara kings and the Wodeyars of Mysore—extended equal recognition and patronage both to Sanskrit and Kannada learning. The Kannada poets were, as a rule, past masters of both the languages, Ubhayabhasha Panditas, and side by side with them were learned men specially versed in Sanskrit lore. Thus, Sanskrit came to occupy a place of prime importance in the field of higher learning and literary activity of the Kannada country, and it provided the Kannada poets with an almost inexhaustible source of inspiration, and its influence was fruitfully decisive in determining the content and form of literary expression, and in enriching the vocabulary of Kannada over a long stretch of time.

In this manner, Sanskrit has woven itself into the very texture of Kannada, generally embroidering and enriching the material, but sometimes overlaying it with a spread of ornamental load, so much so that a misconception that Kannada language was an Apabhramsha or derived form of Sanskrit prevailed even among scholars until very recently. But, on the whole, whether it be in literary composition or spoken language, one could generally perceive a harmonious blending of the two languages. Notwithstanding extremes— a bias towards the preponderant use of Sanskrit words in Kannada writing on the one hand and the almost exclusive use of native Kannada words on the other, a happy concord and an enduring rapport have been established between Kannada and Sanskrit. The credit for this crowning achievement should go to the Kannada writers, both ancient and modern.

A very brief sketch, illustrative of the development of this intimate relationship between the two languages, may not be out of place. The earliest written records in Kannada comprise of inscriptions in verse and prose and they are found to belong to the fifth century of the Christian era. One inscription in verse of these period contains such Sanskrit words as Ranamukha, Pranayijana, Asitotpalavarna, Divyapurusha, Purushapravara etc. The verse inscription of this period and later periods are generally composed in Sanskrit Vritta metres and exhibit an uninhibited open-mindedness in the free admixture of Sanskrit and Kannada words conducive to the achievement of lyrical beauty of expression. The earliest of inscriptional records, the Halmidi inscription in prose (450 A.D.) containing liberal sprinkling of Sanskrit compound words, points to the fact that Sanskrit must have been in vogue in the Kannada country both in writing and speech at least a couple of centuries prior to that date.

The earliest literary work extant in Kannada is a treatise on Poetics called 'Kavirajamarga' by Nripathunga, the Rashtrakuta king (815-877 A.D.), a great scholar

both in Kannada and Sanskrit. (It is significant that he has written a small work in Sanskrit called Prashnottararatnamala): 'Kavirajamarga' is based on 'Kavyadarsha' in Sanskrit by Dandin. It is interesting to note the various 'dos' and 'don'ts' (Vidhis and Nishedhas) that Nripathunga enjoins in his 'Kavirajamarga' in regard to the proper use of Sanskrit words and phrases in literary compositions.

Almost all the later works on poetics and rhetoric etc. 'Kavyavaloka' by Nagavarma (1150 A.D.) 'Rasaratnakara' by Saiva (1550 A.D.)' Apratimaveeracharita' by Tirumalarya (1645-1705 A.D.) freely draw upon one or the other from among the earlier Sanskrit works on Poetics in expounding rules of poetic composition, and in setting forth standards of literary criticism for the guidance of poets and connoisseurs.

Old Kannada grammars closely follow the pattern of the Sanskrit grammatical texts, and it is noteworthy that two Kannada grammarians, Nagavarma (1150 A.D.) and Bhattakalanka (1604 A.D.) have written their works ('Bhashabhushana' and 'Shabdanushasana') in Sanskrit, probably with a view to bringing to the notice of Sanskrit scholars of those days that Kannada language is worthy of serious study. All these and other Lakshana Granthas in Kannada conclusively establish the decisive influence exercised by Sanskrit in shaping the contour of literary expression in Kannada.

The Champu, the Mahakavya, Shataka and the Vritta and Kannada metres were fashioned after the Sanskrit models. The Kannada Mahakavyas were generally in the Champu style, which reached its zenith in the age of Pampa (940 A.D.) known as the Adi Kavi of Kannada.

The high scholarly tradition of the Champu in Kannada with its marked slant towards Sanskritisation in language and style came to be known as the Marga or the Vastuka Kavya, while the popular tradition of writing with its emphasis on the use of pure Kannada words and Kannada Metres such as Shatpad and Sangatya came to be known as Desi (native) or the Varnaka style. Nevertheless even in this latter school of writing, such great poets as Raghavanka, Chamarasa Kumara Vyasa, Lakshmisha, and Kumara Valmiki, achieved a rare beauty in poetic style by their judicious use of Sanskrit words and phrases and figures of speech.

But there are always a few scholars and scholar-poets steeped in Sanskrit learning who were rather over-fond of an excessive use of Sanskrit in their writings; It was against such an unhealthy tendency that some Kannada poets, notably Nayasena raised the standard of revolt; and one poet in particular, Andayya (1225 A.D.), went to the extent of taking up the challenge of redeeming the honour of Kannada poets by composing an entire Kavya ('Kabbigara Kava', meaning the Protector of poets) in pure Kannada without using Sanskrit words as such. But it should be noted that he too could not avoid using Tadbhava words. This trend in Kannada literature amply demonstrates the futility of a fanatical approach in literary matters, while at the same time cautioning against an unwarranted and excessive use of Sanskrit in Kannada writing.

Barring these sporadic outbursts of anti-Sanskrit feeling in the past, justifiable in the circumstances, Kannada literature in its totality presents a colourful picture of a very happy relationship between Kannada and Sanskrit. And we find a logical extension of this sober attitude in modern Kannada literature also. A good number of scholars have done pioneering work in enriching Kannada literature by their erudition in Sanskrit and Dr. K. V. Puttappa ('Kuvem-

The Rationalist

"WHO ARE THE BIGGEST CRIMINALS?"

In the book, "Journey into Crime" Don Whitehead writes:

"In Istanbul I crossed the Bosphorus and walked through the streets of the old city to the police headquarters near the towering dome of the ancient mosque of Saint Sophia. I asked for an interview with someone who could give me the files on a murder which had occurred only a short time before. "You should see Inspector Huriser," a police official said. He pointed to a doorway at the end of the hall. "You will find the inspector in there."

I entered the office and a young woman, looking as trim and efficient as any American secretary, glanced up from her desk. I was glad Turkey had banished veils for the women, because it would have been a crime to have hidden such a lovely face as this young lady turned to me.

"I would like to speak to your boss, Inspector Huriser," I said.

She smiled. "I am Inspector Huriser."

And so she was! I was to learn that Turkey has several women police officials and that Miss Huriser was not occupying that position just because of her looks. She had been graduated with honour from Scotland Yard's Police Training School. And this in a country which only a few years ago gave women virtually no rights!

But then there were surprises also in Bangkok, Djakarta, Singapore, Saigon, Manila, Hong Kong, and Tokyo.

I found sometimes to my surprise, that the police in almost every country were co-operative and eager to discuss their problems and the crimes which had intrigued them most. Also at times they were embarrassingly emotional about their work.

I remember vividly one evening in an exotic Asian city when a young police officer suddenly burst into tears of frustration because he wanted to be proud of his profession—and couldn't. This is his story told in his own words as nearly as I can recall them.

"I was chosen to study your Western police methods and my government sent me to Scotland Yard and then to your FBI Academy. It was a wonderful experience, you must understand. I met many fine men and they became my friends. I was taught the very latest techniques in fighting criminals and I worked with the best equipment.

"Most important, I learned that these were honest men with an honorable code and they were not asked to do dishonorable things. It made me very proud to be with them and I was determined to bring their practices back to my country.

"But when I returned, I found we do not have the modern equipment, and no one cares about the fine technique I learned. Worst of all, who are the biggest criminals? The politicians! They are the grafters, the cheaters, and the robbers. They are robbing the people of millions—much of it your money given to us in the aid programme—and I am helpless. What can I do about it?"

A retired Philadelphia detective, serving in one of the U.S. missions, was in the automobile with us. After an awkward silence, he put his hand on the young man's shoulder and said, "Don't give up, son. All of us have to go through the same fight. Maybe you can't change things overnight, but don't stop trying. The day will come when you

can help change them. And you'll be surprised how many people will be on your side."

Unless the politicians corrupt him, that young man may one day be proud of his profession.

The reason for this young man's despair can be found in such cases as the one which happened during one of the revolutionary coups in Thailand: The Ping River has its source in the mountains of northwest Thailand near the Burmese border. It flows through canyons and jungle-like mountains eastward into the Chao Phraya River, and is one of the highways through that rough country. Among other things, it is a highway for the transportation of illegal opium from the Shan states of Burma and the Yunnan region of Red China. The poppies are grown by hill tribes in these mountain regions. The tribesmen burn off entire hillsides in preparing the soil for the poppy crop. After the poppy heads are harvested and the seeds are cooked to a gummy state, the raw opium is packed in tins.

In December, 1958, a band of men carried seven tons of opium over secret mountain trails to the headwater of the Piug River. They loaded the tins of opium onto barges and floated downstream to a rendezvous with a launch-drawn barge. The tins were transferred to the round-hulled barge and covered with rice.

Every move was made with military precision. This was not surprising because those handling the opium were army and police officials acting under orders from a high authority in Bangkok!

The seven tons of opium moved down the Ping and then the Chao Phraya as uneventfully as any of the ordinary rice cargoes. It was en route to the Gulf of Siam to rendezvous with junks, sampans, and strange-looking craft waiting to take the opium to other ports to be refined into narcotics.

But somewhere in the deal there was a double cross. As the paddy barge neared Bangkok, a special task force of soldiers and policemen moved out of the city to intercept the barge. At 5 p m. the task force closed in with such swiftness that the group in the barge had no chance to resist even though armed. They gave up without a fight. The inventory showed seven tons of opium and 139 pounds of morphine in the shipment. But the seizure was not a sudden case of morality. It was merely the interplay between two strong men fighting for power and wealth"!

* * *

Cant the Mysore Police cap this story?

Ed.

(*Continued from page 3.*)

pu') has presented to the world a modern Mahakavya in his 'Ramayana Darshanam' and continued the tradition of ancient Kannada poets.

It can safely be averred that the impact of Sanskrit on Kannada has alwaps been, and continues to be stimulating and productive of good results, and not at all stifling and obstructive. It is impossible to conceive of Kannada language and literature apart from Sanskrit and a proper and adequate study of Sanskrit has always been considered a sine qua non of proficiency in Kannada.

M. V, SEETARAMIAH.

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SOUL'S REBIRTH

A girl from Gujarat has for some time made newspaper headlines. She claims to have lived a previous life in Junagadh, 94 miles from Wankaner town (District Rajkot).

Cases involving memories of a previous existence have been reported in the press from time to time. People with a strong faith in the doctrine of rebirth accept them without demur: those who do not believe at all in the phenomenon of reincarnation reject the stories as nonsensical, while there are still others who are more or less sceptical about it.

A scientific minded person, however, would like to study the problem with an open mind. Indeed, a group of scientists spread all over the world, has been engaged in studying such phenomena in general, a few among them devoting their attention exclusively to investigation of cases of reincarnation.

The scientists devoted to the study of paranormal phenomena are called parapsychologists. Para-psychologists study human personality as a whole: but within the framework of their work are included those faculties of man, real or supposed, which cannot be explained by normal hypothesis.

Public reaction in the case of Rajul Shah has been mixed. She has been dubbed "Miracle Girl of Gujarat" by newspapers: others are frankly sceptical.

Here is the background of the story. Gokaldas Thacker of Junagadh (District Rajkot) had a little girl named Gita who died on October 28, 1959, at the age of two and a half years. After the lapse of a few months, a girl—later named Rajul was born on August 14, 1960, in the family of Pravinchandra Shah who works in a bank at Reshod in the same District.

When Rajul was hardly three years old, she astounded her parents by saying that her name was Gita and that she had lived in Junagadh in her previous life.

At first her parents did not pay any attention to her utterances, but when she continued speaking of her former existence her grandfather, Vajubhai Shah, asked his son-in-law, Premchand of Surendranagar, to go to Junagadh and find out from the records of the local municipality whether any girl named Gita had died in recent times.

Premchand accordingly went to the Junagadh municipality and was informed that a girl named Gita, daughter of Gokuldas Thacker of Talav Street, Junagadh had died on October 28, 1959, at the age of two and a half years.

Rajul lives with her grandfather, Vajubhai Shah, a retired engineer, in Wankaner town. Vajubhai met his younger brother Himmatbhai, at Songadh (Bhavnagar district). They decided on October 31, 1965, to go to Junagadh and investigate the girl's claims.

Before they left for Junagadh, Himmatbhai took a statement from the girl. They then left for Junagadh accompanied by some other relatives. It may be noted Rajul used to speak often of a 'penda' (sweetmeat shop)' which was near her former home.

(To be continued).

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ಮು||ವಾ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

ಆರ್ಯ ಮಹಿಳಾರತ್ನರು."

ಜಯಕರ್ನಾಟಕ :

'ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

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ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ :

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಸರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನನ್ನ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭ಂ

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನೋರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡು ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

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ಬೆಲೆ ರೂ. 10-00.

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RS. 15—00

CAR VERSUS WAR

Selling a car in the United States is like selling wheat and rice in the ration shops, with this difference: there are more cars available than the number of people willing to buy!

All the same, the subject of automobiles affects more people in this "Nation on wheels" than, say, the Vietnam war. For there are over eight million car buyers every year now, over 70 million existing car owners. The number of families affected by what happens in Vietnam is less than a million..

This precisely is the reason for the recent controversy on how safe are Americans on the high ways.

Accidents have continuously risen, no matter what the experts and the auto producers might claim. Last year, for example, over 49,000 died on the highways, besides a few hundred thousand maimed or disabled temporarily or permanently!

Even at the peak of the Second World War, so goes the argument, American casuaties were less than half of the toll the highways are now taking. The Vietnam casualies have not yet reached the wartime peak.

The highway death toll in the United States showed a tremendous rise with the boom in the economy. The turning point was 1961, when the present boom commenced and when the Ameriean auto industry opened its big account, selling millions of cars in a year.

Last year the total sales exceeded eight million cars, and the sales are likely to go up rather than down.

With the rising boom there are more people who believe that the auto industry is more and more anxious to put more cars on the road.

Representatives of the industry say that road hazards are a part of life, the price we pay for scientific and technological progress, with the element of risk running higher and higher.

The intellectuals argue. equally vehemently, that much of the danger could be offset through comparable improvement in the safety devices.

An enthusiastic Harvard lawyer, Ralph Nader, in an article entitled "unsafe at all speeds," opened the debate on the subject. The Senate Committee is presently conducting hearings on safety in transportation and the public appearance of Nadar was enough to spark off a nationwide controversy.

Nader's testimony is an indictment of the conventional car on the road, throwing doubt on the existing safety devices, hinting that the leading producers might have even conspired to keep out the known devices for fear of raising the production costs and thus losing the high sales!

The attack was much sharper on General Motors, the world's leading manufacturer, whom Nader accused of sen ling dubious spies and sex baits for looking into his private life. The corporation President, James N. Roche, had to publicly apologise before the Senate Committee for the conduct of his officials in employing private detectives against Nader, which, he pleaded, he never knew.

Most immediately, however, General Motors have recalled for repair the 1.5 million Chevelles, the rear-engined car distributed in 1964-65, and the 1965 Chevrolet for adjustment in the accelerator. The defect was that at a temperature of 39°F, in snow, if one took the foot off the aceele

(Continued on page 5.)

SOUL'S REBIRTH

(Continued from last issue.)

On reaching Junagadh on November 1, 1965, the party stayed at Digamber Dharmashala. Some members of the family went in search of the house of Gokuldas Thacker. They first went to Talav Street —the address mentioned in the municipal death records. There they found a penda shop at the corner of the street.

The shopkeeper directed them to a fair price shop nearby which is owned byGokuldas Thacker. On reaching it the visitors verified the fact of Gita's death from the family of Mr. Thacker, and discussed Rajul's other claims with Gokuldas's wife Kantaben.

In the evening they went to the house of Gokuldas Thacker again accompanied by Rajul; Kantaben, wife of Gokuldas Thacker, was standing outside her house. When V. J. Shaw asked Rajul whether she could recognise the lady, Rajul after thinking for a moment said "She was my mother."

When they all went inside the house Rajul called Kantaben "Bhabhi". Being called by this name by a strange girl surprised Kantaben as only her children called her by this term This also amazed the Shah family as children in that family call their mother 'Ba' and not "Bhabi".

The next morning, i.e. November 2, 1965, Rajul was asked by her grandfather, Vajubhai Shah and others to accompany them for a stroll. They walked towards a temple. When asked whether she could recognise the temple Rajul pointed instead to a house and said that it was the temple to which she used to go with her mother in her past life in order to worship the deity.

From the outward appearence, the Building appeared to be an ordinary house but later it came to be known that it was really a temple which opened only on certain occasions. This was a significant detail.

Dr. H. N. Banerjee, Director of the Department of parapsychology, University of Rajastan, Jaipur, went to Wankaner and Junagadh to make an on-the spot study of the case. The Diretorate of Medical and Health Services, Ahmedabad, also asked Dr. V. L. Sukla of the Government Hospital, Wankaner, to look into the matter. The latter said: "This is an interesting case for further investigation by the Department of Parapsychology."

Dr. Banerjee recorded the statements of the persons connected with the case. When Rajul was taken again to the family of Gokuldas Thacker, she showed great attachment to Kantaben. There seems to be a strong emotional tie between Rajul and Kantaben.

Kantaben was preparing tea in her kitchen. Rajul at once went to her and said, "I shall take tea with you, mother!"

Cases such as the above, are being studied by the Department of parapsychology at the University of Rajastan, Jaipur. These are usually referred to as instances of 'Extra Cerebral Memory' (ECM), and not as instances of reincartion.

Cases of 'Extra Cerebral Memory' admit of various interpretations. A number of hypotheses can be put forward as possible explanations of the phenomenon.

Often the Memories of a "previous life" turn out to be little other than forgotten memories which have been revived in a different context. At other times, the reborn individual may have acquired impressions of a dead person's life telepathically from yet another individual who knew the dead person intimately.

Till all possible hypotheses are fully examined, it is inadvisible to classify a case such as Rajul's under a particular group, say the so-called scientists.

The Rationalist

CREATION

It must be remembered that, according to the Hindu theory of creation, this world is alternately created from and dissolved into its material cause (कारण) after a fixed period. The world exists in one form, for a fixed period, and then, for that very period, it exists only in its material cause. The former is called Brahma Dina, and the later Brahma Ratri.

As the Atharva Veda says, the Brahma Dina is equal to 4,320,000,000 years.

शतं तेऽयुतं हायनाब्द युगे त्रीणि चत्वारि कुरामः ।

(अथर्व. प्र ८. अनु १. मं २१.)

This Brahma Dina is made up of 1,000 Chaturyugais (4 yugas) or Divyayugas, as they are also called. Manu (Adhyaya I) says:

दैविकानां युगानां तु सहस्रपरिसंख्यया ।
ब्राह्ममेकमहर्ज्ञेयं तावती रात्रिरेव च ॥

(मनु. अ. श्लो ७२.)

A Chaturyuga or Divyayuga means a period of four yugas. Satyayuga, Treta, Dwapara and Kaliyuga, and consists of 12,000 Divya years—Satyayuga consisting of 4,800, Treta of 3,600, Dvapara of 2,400, and Kaliyuga of 1,200 Divya years. Manu (Chapter 1, Sl. 71) says:

यदेतत् परिसंख्यानमादावेव चतुर्युगम् ।
एतत् द्वादशसाहस्रं देवानां युगमुच्यते ॥७१॥

And again,

चत्वार्याहुः सहस्राणि वर्षाणां तु कृतं युगम् ।
तस्य तावच्छती सन्ध्या सन्ध्यांशश्च तथाविधः ॥
इतरेषु ससन्ध्येषु ससन्ध्यांशेषु च त्रिषु ।
एकापायेन वर्तन्ते सहस्राणि शतानि च ॥

(मनु. अ १. श्लो ७०.)

Now, a Divya year is = to 360 ordinary years.

Thus

Satyayuga	=4,800×360=1,728,000	years.
Treta	=3,600×360=1,296,000	,,
Dvapara	=2,400×360= 864.000	,,
Kaliyuga	=1,200×360= 432,000	,,
A Chaturyuga	= 4,320,000	,,

Thus, the Brahma Dina=4,320,000,000 years. This is the period for which the world will remain in its form.

Again, the Brahma Dina is divided into 14 Manwantaras and a Manwantara into 71 Chaturyugas. Manu says:-

यत् प्राग्द्वादशसहस्रमुदितं दैनिकं युगम् ।
तदेकसप्ततिगणं मन्वन्तरमिहोच्यते ॥

(मनु अ १ श्लो ७९)

The Surya Siddhanta also says:

युगानां सप्ततिः सैका मन्वन्तरमिहोच्यते ।
कृताब्दसंख्या तस्यान्ते सन्धिप्रोक्तो जलप्लवः ॥
ससन्धयस्ते मनवः कल्पे ज्ञेयाश्चतुर्दश ।
कृतप्रमाणः कल्पादौ सन्धिः पञ्चदशस्मृतः ॥
इत्थं युगसहस्रेण भूतसंहारकारकः ।
कल्पो ब्राह्ममहः प्रोक्तः शर्वरी तस्य तावती ॥

(सूर्यसि. अ १. श्लो १८, १९, २०.)

According to the Sankalpa quoted above, six Manwantaras[1] have passed since the creation of the present Earth, the seventh is passing, and the remaining seven have still to come. Each Chaturyuga=4,320,000, as shown before, and 4,320,000×71= 306,720,000=one Manwantara. Now, six Manwantaras=1,840,320,000 have passed, and this present Kaliyuga is the Kaliyuga of the 28th Chaturyuga. Of this Chaturyuga, 5,066 years of the Kaliyuga (the present Samvat being 2022 Vikrama) have passed,

and 432,000 — 5,066 = 426,934 years of the Kaliyuga have yet to pass. Thus, of the seventh Manwantara, 116,340,000 (27 Chaturyugas 4,320,000×27)+3,893,016 (the period of the 28th Chaturyuga already passed 4,320000 - 426,934,) total 120,533066 years have passed. The period yet to pass before the day of Dissolution comes is 214,704,000 (remaining 7 Manwantaras) +186,186,984 (of the present [seventh] Manwantara) - 2.333,226,934 years.

The Europeans, "accustomed as they are," to use the words of professor Sir M. Williams, "to a limited horizon," will find this vast antiquity bewildering. Billions surely are incredible to ears accustomed to a scale the highest note of which rises no higher than 6,000 years. But matters are improving, and even these souls will in time come out into a world in which centuries will be replaced by millenniums.

1. The six Manwantaras already passed are Svayambhuva, Svarochisha, Auttami, Tamasa, Raivat and Chakshus. The seventh, Vaivasvata is passing. And the seven Manwantaras to come are named Savarni, Dakshasavarni, Brahmasavarni Dharmasavarni, Rudrasavarni, Rauchyasavarni and Indrasavarni.

Mr. Baldwin says: "Doubtless the antiquity of the human race is much greater than is usually assumed by those whose views of the past are still regulated by mediæval systems of chronology. Archæology and linguistic science, not to speak of geology, make it certain that the period between the beginning of the human race and the birth of Christ would be more accurately stated if the centuries counted in the longest estimate of the rabbinical chronologies should be changed to millenniums. And they present also another fact, namely, that the antiquity of civilization is very great, and suggest that in remote ages it may have existed, with important developments, in regions of the earth now described as barbarous ... The representation of some speculators that the condition of the human race since its first appearance on earth has been a conditon of universal and hopeless savagery down to a comparatively modern date, is an assumption merely, an unwarranted assumption used in support of an unproved and unprovable theory of man's origin."

(*Continued from page 2.*)

rator the car would still be running at the same speed. A number of accidents have been reported, and quite a few car owners have sued G. M. for damage.

It never struck the people that a brand new car could be defective. A new car, with the purchase documents, was sure to be registered for use on the road without inspection, but the situation has suddenly changed. New York City, and many other cities, now refuse to permit a new car on the road straight from the factory without inspection. Brakes, accelerator, lights—all are tested.

The auto manufacturers have made another bid to regain the confidence of the consumer and the Federal Government by offering self-imposed regulations, and are now assuring the Federal Transportion Department that safety devices will be introduced as compulsory car equipment.

P. R,R.

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	೦–೨೫.
ಭಗವದಾರಾಧನ	೦–೪೦.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜವಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–00.

REPORT ON STOMACH

It is now nearly a hundred years since a doctor first looked directly into a human stomach. The German clinical doctor Adolf Kussmaul hired a sword-swallower at a fair-ground. Instead of swallowing his dangerous sword-blade he had to swallow a rigid metal tube. With his learned colleagues of the university medical clinic at Heidelberg as witnesses Kusmaul was the first to see inside the stomach of a living human being. But another forty years were to pass before the first gastroscope worthy of the name was constructed.

As a result of continuous improvements the gastroscope in the course of time became flexible. The number of tiny optical lenses for better observation increased. What did not change was the poor illumination of the field of vision. Light was too often refracted from the lenses. The result was a dark and unclear picture. "These days are now past," Professor Ludwig Demling recently announced. Professor Demling is the successor of Professor Norbert Henning at the medical clinic of Erlangen University.

Professor Henning years ago showed hundreds of doctors and students live television pictures from the stomachs of sick patients. The picture was bright and clear. Such a bright picture had never before been seen in gastroscopy. Professor Henning had used a simple device – he had the patient swallow a ten millimetre fibreglass tube. This flexible probe gave so little trouble in swallowing that the patient did not even have to be given anaesthetics.

The glass fibres of the flexible tube for the first time enabled light to see round corners. Each individual fibre transmits a minute point of light from one end to the other. This point of light is as powerful as the diameter of the fibre, which is ten times thinner than a human hair. The picture is composed of these countless, brightly-coloured points of light which can even be transmitted around the corners of the flexible fibreglass tube. More important still, practically no light is lost in the process of transmission

In West Germany light cables and whole cameras with diameter of eight millimetres have recently been developed. They assist doctors in diagnosis and therapy and provide an extra eye on the operating table and in the lecture theatre. Technological progress will soon make possible the development of yet more slender photographic equipment for the investigation of the stomach. The medical clinic of Erlangen University will be among the first in the field in any future developments.

Meanwhile fibreglass optics are broaching new and no less interesting fields. There is already a microscope which can literally see beneath the skin. The trick is to insert a fibreglass tube into a hypodermic syringe. About a hundred glass fibres with a total diameter of a quater of millimetre carry the light from the needle point to a larger element composed of 12,000 fibres which in turn links to a microscope. It is impossible to imagine how thin a single glass fibre must be – a 5,000th of a millimetre. With a microscope of this kind it is possible to observe the blood corpuscles in a patient's veins. The examination of diseased tissue without resorting to surgery has been made possible.

West German News.

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Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

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RS. 15—00

WITCHCRAFT

Black Magic and witch-craft are still practised by certain aborigines of India. But what is the origin of these black arts ?

Though no clear-cut answer is available and no reference to it is made in any gazetteer, several legends analysing when and how such wizardry first came into practice are in circulation among the aborigines of Madhya Pradesh.

According to one such legend, prevalent among the Marias and, with minor changes, among other tribes as well, Nandraj is considered to be the god of wizardry. They believe that this very god is the originator and master of all the Tantric arts of the world.

The legend goes like this :

Once all the Panes (Gods) and the heads of the Heavens went to Nandraj, the great religious teacher and possessor of supernatural powers, and requested him to teach them the art of black magic. They were given extensive training, Nandraj imparting one lesson a day.

One day, a Maria youth of village Maaja was digging the root of an onion plant in the jungle when he suddenly heard voices coming from unknown quarters. He looked all around but could not trace their source.

The voices continued to fill his ears for days together. Out of curiosity the youth continued to stay in the forest, his ears always filled with the voices.

It is said that Nandraj was teaching black magic to his pupils in that very jungle. The day the lessons were finished Nandraj ordered a big ritual, to strike the grand finale of his course. At the end of the ceremony, as a rule, each pupil offered one hen and some eggs to the great teacher.

Nandraj tried to divide the offering into seven equal parts, seven being the number of his pupils. But to his utter surprise the number of shares automatically became eight! Thereupon, Nandraj called his pupils and said : " I fear, somewhere and at a spot in the jungle, an evil spirit or a mortal being is hiding. He must have learnt all that I have taught you. Go you all, and find him out."

In obedience to his command all the seven pupils set out in search of the mortal being.

After a prolonged search, they found the Maria youth perched on the branch of a tree. They immediately caught him and took him to their teacher.

" Look," Nandraj told the youth, " all except you are Gods here. You're the only mortal being who has learnt the art of black magic from me. I warn you, your whole family is doomed and you will meet death before long, unless you appease us by making a certain sacrificial offering."

Asked about the nature of the offering Nandraj demanded no less a sacrifice than the head of the only son of the Maria youth.

The great teacher did not want that any one of the inhabitants of the mortal world should learn the art of sorcery. He thought the Maria youth would lose heart in the face of such a ghastly demand and would beg pardon and eventual release.

In his heart Nandraj feared the possibility that he would not be able to strike death on earth if ever the Maria youth acquired the knowledge and practice of the black art. In that case all the troubles and ills would disappear from the mortal world. On whom then would the gods exert their supernatural powers, if death was abolished ?

But the Maria youth was not to be got rid of so easily. He did not falter. He had his only son killed and presented the body to Nandraj as a sacrificial offering.

Nandraj cut the boy's liver into equal parts and distributed one piece each to the gods and to the Maria youth as a gift.

No sooner did the Maria youth taste the gifted piece than, it is said, he attained mastery over the arts of sorcery and black magic.

Nandraj had, however, cast his magic spell on the Maria youth before offering him a piece of his son's liver. Thus, death could not be abolished from the mortal world.

This very Maria youth is regarded to be the first wizard ever. Before his death he is believed to have passed on the secrets of black arts to a few of his fellow men. Later, wizardry was gradually propagated.

According to the Baigas, that youth was not a Maria. They claim him to be one of their own tribe.

Whatever the truth, the fact remains that the Baigas are considered to be the greatest of magicians even today. No one can surpass them in this art.

It is not so easy to learn the art of black magic. One has to undergo many a hardship and do unbearable feats of penance before mastery is achieved.

More often than not it is learnt in the month of June. The prospective trainee youth goes to the jungle. There he selects a stone. It is generally a tombstone. Another stone is placed on the left. In between them are placed a number of smaller stones, lining from the right to the left. Parallel to this line two more lines of stones are drawn.

The first line of stones is expected to dispel disease, while the second is used to destroy the enemy. The third is meant to render a woman barren. The first line of stones is also sometimes used to learn the black art designed to destroy standing crops or stores of grains.

That done the trainee recites the names of the religious teachers—as Nandraj, Bodhraj, Kirkod, Monkod, Indor and Andor. Next, he strikes a bamboo stick on each of these stones, chanting certain incantations.

The routine goes on for six months. At the end of this period, the trainee is supposed to have mastered the art of sorcery.

This is followed by a grand ceremonial, which is held in the month of December. Prayers are offered and the apprentice kills a hen and a pig, which are presented as offerings to his teacher. Thereafter, a native wine called 'laanda,' made from rice, is offered.

Next a little rice is placed on a big stone and a hen is set to feed on it. Just as it starts pecking, its head is chopped off with a sharp knife. That piece of meat is later served to all as a gift from the gods.

The teacher is present throughout the ceremony, the reason being that in no case can the black art be learnt without a teacher.

The trainee, when it becomes known that he has mastered the art, is expelled from society. He then becomes a source of fright to the village. On his death, therefore, no memorial whatsoever is raised. This is because of the belief that such a man, as a matter of curse, enters the realm of ghosts.

Various are the ways and uses to which sorcery is put by black magicians.

At times a black magician attacks his enemy directly. On other occasion he mixes something in the meal of his victim after chanting certain incantations. Sometimes he makes use of his evil eyes. Occasionally, he calls for a slave ghost to serve his purpose.

(To be continued.)

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YEHUDI MENUHIN'S GURU

"A Prophet is not without honour, save in his own country, and in his own house" This is an age-old adage whose truth cannot apply more aptly than in the case of Mysore-born internationally known Yoga exponent and teacher, Belur Krishnamachar Sundara-raja Iyengar, now back in town with laurels, and reintroduced to his homeland through his famed disciple, Yehudi Menuhin, and a host of world celebrities.

It was a fleeting 60-minute interview—cut short by a number of callers waiting to see him—I had with Mr. Iyengar the other day., when the chat naturally covered his work over three decades of voluntary exile from his once "inhospitable" town—he hoped times had changed—and his future plans of Yoga teaching in this country, and in his home-State, if any.

Iyengar (48) certainly needs to be introduced to his own people: perhaps, he does not need it in Brighton. London, where he is known through Iyengar's Practice Groups, dedicated to the study and propagation of Yoga among willing enthusiasts and disciples.

He recalled his first encounter in Bombay in 1952 with the world famous violinist Menuhin, during one of his concert tours, who was giving charity performances in India for the Prime Minister's Relief Fund. A brief five-minute meeting between Menuhin and Iyengar lengthened itself into a full hour at the Raj Bhavan, and Menuhin, himself a Yoga student and then in search of an expert exponent, instantly became Iyengar's "sishya."

Menuhin at that time was not at his best, during some of his concerts, Iyengar said. He used to feel jaded, run down, nerves frayed and would even feel too weak to hold his violin. It was chance that brought Menuhin and Iyengar together, and by his Yogic power, Iyengar made the violinist a, completely relaxed person, and put him to sleep for an hour at the end of which he felt he was a new man, fit as a fiddle to go on with his performances for hours on end!

Menuhin "extracted" a promise from Iyengar that he would go with him to the United States for both of them to practise Yoga together. His entreating eyes were so full seaking compassion and kindness that I could not say 'No' to him. I said 'all right' Only then would he let me go.", Iyengar said overcome with grateful emotion.

It was not until two years later when Menuhin visited India again that Iyengar could make his first trip to Europe. Menuhin and he practised Yoga together in Bombay for a fortnight, and the Indian Press hailed Menuhin's concerts as "unqualified success."

Menuhin wrote to his Guru: "Not only did I derive pleasure from a better command and greater flexibility of my body, but I can assure you that it has a direct expression in my performance on the violin. I have never enjoyed as good concerts, or as much control over my violin playing as I do now. Much of that is your merit!"

Iyengar proudly showed me a wrist watch his "sishya" has presented him with, with the inscription: "To my best violin teacher—B.K.S. Iyengar. Yehudi Menuhin, September 1954, Gstadd, Switzerland."

D. H.

(To be continued).

"Whenever we address our thoughts to the human race of a few thousand years back, we pucker our lips into a superciliously condescending smile, and admire how many fine things our race could do and say when it was so very young, and, naturally, ignorant! We should know better by this time; for has not Chaldea—to take but one branch—taught us that as far as six or seven thousand years ago great civilizations had not only dawned or begun to bloom, but some had reached and even passed their maturity and were declining into that inevitable doom of decay.

"Let us then try to open the intellectual treasure-house of our earliest forbears with the golden keys they left for our use, their words, for every word, if carefully examined, will turn out to be itself a poem, a record of a deed done, or a thought thought by those to whom we owe the whole of our intellectual inheritance."

Zenaide A Ragozin.
in "Vedic India."

"We must free ourselves from the meshes of self-abasement, the most deadly of all impositions from the West, and let us prove that we are not beggars. This is our responsibility. Search in your own houses for things that are of undying worth. Then you will be saved, and be able to save all humanity. Some of us, of the East, think that we should copy and imitate the West. I do not believe in it. For imitation belongs to the dead mould; life never imitates, it assimilates. What the West has produced is for the West, being native to it. But we of the East cannot borrow the western mind nor the western temperament. We want to find the idiom which belongs to our own genius, the river-bed which naturally carries our own thought streams to the ocean of world culture."

Sir Rabindranath Tagore.

Uppsala, Sweden
Europe 18-4-66.

"Dear Mr. Josyer,

First of all I will thank you very much for the book "Sanskrit Wisdom," and the other numbers which I have found very interesting.

You ask in your letter what I am in profession, and I can tell that I am an engineer for building houses and ways, and sometimes I am a teacher.

Now you were interested to know in which book I have read about Sanskrit and World Cultures. That is a very good Swedish book by the author Ivor Troeng, and the book is called "Kultures pie Istidon", in English "Cultures before Ice-time," which I have now sent to you as change for "Sanskrit Wisdom".

I also have sent an own theory about the moon's origin which I published in my home-town last year.

The book on Aeronautics in Sanskrit by Maharshi Bharadwaja I would like to be brought to me, even if it is in Sanskrit, and naturally I will pay for it.

With the very best wishes, and hoping to hear from you,

Yours Sincerely,
Sture Sundquist."

BARBER AND THE POPE

A man said to his barber, "I need a good haircut. My wife and I are flying to Rome, where we'll stay at the Excelsior and have an audience with the Pope."

"You won't like it," the barber said. "That flight's the world's worst. The Excelsior's a dump. Rome's drab at this time of year. You'll be one of a thousand at your audience—and probably in the back row!" Three weeks later the man came in for another haircut. "How was the trip?" the barber asked.

"The flight was superb—not a bump, meals delicious and the air hostess took care of everything," he said. "The Excelsior was first-rate in every respect, and Rome was beautiful beyond description. My wife and I had a private audience with the Pope. He talked to us for a few minutes, and put his hand on my head to bless me. Then he said, 'What a terrible haircut? You should change your barber!'"

JOHNNY

John, an exceptionally gifted child, was not doing well at school. His teacher, convinced that the problem was his desire to be popular with the other boys, arranged for a psychologist to interview him. At one point the psychologist asked, "Who wrote Hamlet?"

Tired of all the questioning Johnny replied, "How do I know? Children my age don't read Shakespeare!"

SECOND-HAND KNOWLEDGE

Foreign students at the Oak Ridge Institute of Nuclear Studies in America are very much in demand for speaking engagements at clubs in the area. After one of the Indian students had given a particularly fine talk on his country, he was congratulated on his great fund of knowledge.

"Frankly," he admitted to the group, "I learned most of it here in the U.S.A. I was asked so many questions about India I couldn't answer that I decided to read up about my country in your public library!"

THE RIGHT OF WAY

After a near collision in a taxi, I remarked that the question of who has the right of way in New York seems to be a debatable one. The driver offered this profound observation: "Lady, the right of way isn't something you have, it's something somebody gives you. And if he doesn't bother, you ain't got it!" X.

BALDNESS

U. S. Secretary of Defence, Robert McNamara tells friends that when a man is bald in front it indicates he's a thinker. When he's bald at the back, it indicates he's sexy. And when the baldness at the back meets the baldness in front, then it's just a man who thinks he's sexy!

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"Hence was India the cynosure of all minds, those who coveted glory, coveted wealth, or coveted knowledge. Alexander invaded India, not in order to confer Greek civilization on backward India, but drawn by the fame of its wisdom and grandeur! Megasthenes and Houenthsang came here as pilgrims in quest of knowledge, and not in order to bestow Chinese civilization on India! Christ came here to slake his thirst for spirituality. Columbus started out to seek a fortune in India, but went astray. Vasco da Gama came to India and found it!"

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This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುನ್ಮುಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

YEHUDI MENUHIN'S GURU

(Continued from last issue.)

Thus began Iyengar's first introduction to the West in 1955, when he ran his two-month Yoga course at Gstadd. Since then, he has visited Europe and the United States nine times at the invitation of celebrities, and his tenth trip is due next month to London at the invitation of the common people of the U.K. and his wide circle of disciples!"

Iyengar ascribes the growing popularity of and interest in Yoga in the West to Yehudi Menuhin. "All credit to Menuhin only", he said recalling with pride the names of other European celebrities, whom he had the the privilege of teaching Yoga. The list is a formidable one, and includes the famous Polish Pianist Malsculzinski (whose shoulder blade defect he set right through Yoga.) Queen Mother of Belgium, who at 84 did Yoga with Iyengar and "was delighted at the extraordinary result it gives to my mind and body", Clifford Curzon, Jina Buachur, Lily Krauss, Mrs. Aldous Huxley and Countess Scaravelli of Rome, to mention only a few.

And among his Indian disciples and admirers are no less known figures than J. Krishnamurthi, Achut Patwardhan and Jaya Prakash Narayan.

It is interesting to watch Iyengar's eyes light up when he mentions the name of Menuhin. He wants to make Yoga a subject of study in his London school. It is essential for playing well on the instruments", he said. The B.B.C. featured a half hour programme, "Menuhin and his Guru" two years ago. Now they have a proposal to televise Iyengar give six lessons covering a year's course, so that viewers could do Yoga exercises.

Iyengar feels that Yoga, the ancient knowledge of India, is coming into its own since about a decade only. It is slowly regaining its respectability here and abroad, after having fallen into disrepute because of charlatans and pseudo-practitioners holding the field.

He showed me two violins Menuhin had presented to his son, who is interested in Indian Music. The violins were more than a century old, he claimed.

What were his immediate plans for Yoga teaching in India?

Iyengar wants to start a Yoga Institute in Poona, his adopted home town, which has both pleasant and unpleasant memories for him. A businessman had come forward with a handsome donation for starting the institute, where his daughter Geet (22) will also teach along with her father. He hopes to conduct week-end classes in Bombay, where he has found good response.

Why unpleasant memories about Poona? I asked.

Yes. They date back to over three decades ago when he left his hometown as a boy of 15 along with his Guru and brother-in-law. Pandit Machukunte Tirumalachar Krishnamachar, then a Yoga teacher in the Yoga Shala (school) attached to the Mysore Palace. (Machukunte is a small village in Chitradurga District.) Since the Yoga Shala was closed down some years ago, Pandit Krishnamachar, now past 75, has settled down in Madras, where he found a congenial and receptive atmosphere for his Yoga training —shades of the late Mysore K. Vasudevacharya, who spent the evening of his life in Kalakshetra, Adyar).

Pandit Krishnamachar was touring Dharwar and Belgaum Districts, curing people's aliments through Yoga, and the young Sundararaja caught the eye of Dr. V. B. Gokhale, then a Civil Surgeon, who invited

him to Poona. When Iyengar made Poona his home in 1937 and taught there for three years, he also encountered hostility as a "Madrassi", from a section of the local population, and his Yoga centre was burnt down in 1940! For the next 10 years, Iyengar said, he had the worst period of his life, living on alms, and often on mere tap water.

Another of his Poona benefactors was Bhal G. Pendarkar, a film magnate, whose film studio was also burnt down by his political opponents. With all that, it was Poona that gave him the start for the institute there.

Iyengar wants to do something for his village of Bellur, in Kolar District, in memory of his father, who was a poor primary school teacher for 30 years. His father died when Iyengar was only eight, leaving the boy to the care of Krishnamachar.

Now Bellur is "adopted" by Iyengar's pupils at Brighton, who are raising funds for a school building there for its 100 and odd children. They have already sent £650 (Rs. 8,450) in foreign exchange for the building, which is nearing completion. The pupils run a Bellur Bazaar and pass on the collections to the school fund. Earlier his other European admirers had adapted another village, Ramagiri, in Andhra Pradesh and had contributed £450 for its improvement.

Iyengar's publications include his latest "Light on Yoga" with a foreword by Yehudi Menuhin, published in London. The American edition of the book is being published today.

Iyengar plans to visit Bangalore periodically, although he cannot make it his permanent home. But he is always willing to serve its citizens through lectures and demonstration classes. D. F.

WEST GERMANY'S GIFT

The first Indian reprint of Max Muller's famous edition of the "Rig Veda Samhita" with the commentary of Sayanacharya, has just been brought out by a publishing house in Varanasi.

A set of the four volumes of this edition, printed on paper supplied by the German Government as a gift, was presented to-day by the publisher to Baron Von Mirbach, the German Ambassador, who also handed over a cheque as his Government's further donation.

The publication has been sponsored by the Government of Federal Republic of Germany.

Friedrich Max Muller (1823-1900) brought out the first volume of the monumental work when he was just 26, and the completion of the project with the issue of the sixth and final volume took him 20 years more.

* * *

Foreigners should not only open our eyes to the value of our heritage, but also spoon-feed us with paper and printing costs! What a shame to the boorish leaders of the nation!

Ed.

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NEGLECT OF SANSKRIT

The President, Dr. S. Radhakrishnan, cautioned his countrymen recently against building walls between cultures and the tendency to develop intellectual arrogance or isolation.

Dr. Radhakrishnan said that the problem to-day was the meeting of different cultures and systems and the acceptance of the good in other cultures. "We must accept other nations and cultures as having the divine spark. The acknowledgment of truth and its practice were the way we could enhance the value of our culture."

The President was inaugurating the eighth session of the Sanskrit Vishva Parishad at the glass House in the Lal Bagh.

The President spoke of the fundamental values underlying Indian culture and the scriptures and said they indicated the reality of the divine in us. That basic value could not be ignored, lest they should come to grief. Many of the saints and savants had again brought back the concept of social epuality, a concept which they were at present trying to achieve and build a classless society. Those concepts were something rooted in the country's culture. That gave them hope for the future and a sense of appreciation of the spirit of man.

Mr. K. M. Munshi, Chairman of the Parishad, earlier inducted Dr. Radhakrishnan af President of the Parishad and requested him to inaugurate the session, which is being attended by delegates from all parts of India including Heads of many religious mutts.

Referring to the great role played by Sanskrit in the affairs of the country, the President said that the appeal of Sanskrit was world-wide and its significance was also worldwide. It did not mean that Sanskrit did not move, he said, suggesting that it should be their duty to see that Sanskrit made progress all the time in universities.

In his welcome address, the Mysore Chief Minister, Mr. S. Nijalingappa, appealed to those concerned with the formation of the nation's educational policy and its implementation not to neglect Sanskrit. Sanskrit, he said, was a great unifying force in the country and it would continue to be so. It was, therefore, the bounden duty of all administrators, legislators, educatianists and people in all walks of life to do all they could to strengthen Sanskrit study.

The Chief Minister explained the strides Sanskrit study had made in Mysore over the years and said that Mysore was one of the oldest centres and strongholds of Sanskrit learning in India. He claimed that Mysore was the most appropriate place for the location of the Sanskrit University in the South, the founding of which had been recommended by the Sanskrit Commission.

The Mysore Governor, Mr. V. V. Giri, pleaded for patronage to the study of Sanskrit as a special subject in educational institutions and said that both the Government and private institutions should endeavour to create facilities for the revival of Sanskrit in the country.

The Governor of Andhra, Mr. Pattom Thanu Pillai, said that Sanskrit was a unifying force and neglect of it would be

WITCHCRAFT

(Continued from last issue)

Sometimes he himself becomes the instrument of his evil designs, adopts the garb of a ghost, a fiend or a wild beast and achieves the desired effect. Such a black magician is said have lived ih the Kantpal forest. He used to beguile himself as a man-eater and had killed a number of human beings. Once, some brave villagers happened to catch him red-handed while he was in the act of transforming himself into the man-eater. The villagers killed him on the spot. According to the science of black magic the liver is the most vulnerable part of human anatomy, where the magic powers can be manifested to great advantage. It is therefore, the liver that is attacked first by one who wants to destroy his enemy by black magic.

Black magicians and wizards are also believed to be capable of dispelling diseases and epidemics.

At a village called Coraput in Orissa, I came across a wizard who, on the strength of his occult powers, could summon any ghost or spirit of his choice and order him to drive away disease or illness from a sufferer.

To please, or rather to avoid the wrath of, an evil spirit, it is still customary with the aborigines to have a wooden pole fixed outside the village. On the same plea many an aborigine tribe sees to it that a toy horse made of wood is carried with it when going out on a long journey. This serves as a deterrent against the ill-effects of evil spirits.

Witchcraft is practised by aborigine women also. A witch is regarded to be the most dangerous amongst female wizards. Not capable of dispelling disease, they can spell destruction only.

The witch often goes to a burrow made by ants or snakes in the forest. Once there she discards her clothes. Then she goes in a circle round the burrow. In case one happens to set eyes on her at such a ceremony the intruder at once loses his eyesight. Such is the belief.

Under the cover of secrecy, the witch places a blade of grass on the chest of her prey. It is said, the straw sucks up all the blood from the victim's body. The blade of grass thus encharmed is then taken to the burrow, where the witch tests the success of her magic.

The straw is dipped into a cup of milk. The victim is sure to meet death if the milk turns red; otherwise the effect is the oppo-

---

suicidal. The three-language formula, as it was worked now made it difficult for the study of Sanskrit. He suggested that the formula be relaxed.

Mr. Munshi said a great shadow had fallen on Sanskrit. The three-languages formula force in the unreal atmosphere of Delhi might look very nice. But in practice, it would in the long run give a death blow to Sanskrit and Sanskrit culture and would undermine the unity for which it stood.

Mr. Munshi said with Sanskrit disappearing from the course of studies, there would be a babel of tongues even in religious cermonies not only in the different States but in the same State.

The three-language formula was an experiment. It might or might not succeed. But it would certainly succeed in destroying the most co-hesive force in the country, Sanskrit, which had held India cul urally together for ages. The only way to reserve Sanskrit was to maintain it as an integred part of the language formula. He hoped the Parishad would be able to give a lead in that matter.

site. In the latter case the victim is supposed to become a man of riches in course of time.

On the death of her victim the witch usually goes to the burial ground. She reopens the grave and chops off the head of the corpse. Sometimes she does not even hesitate to eat the flesh and liver of her dead victim. The bones are however re-deposited to the grave.

With the help of the chopped-off head a witch can teach black art to other women. If at such a moment someone catches hold of her braid and simultaneously extinguishes the oil lamp turning out the grave with his foot, the witch at once loses the power of witchcraft and is rendered harmless.

A witch can be very dangerous. She often sucks the blood of her enemy straightaway. She can break happy families at any time. She can render a woman barren and a man impotent. That is the reason why no one marries a witch. X.

MEDALS FOR THE DEAF

The stronger sex likes to wear medals, which indicate heroism, and hates to wear hearing aids, which suggest physical weakness. German ear specialists have found a way to capitalize on this fact—their new hearing aids look like and are worn as medals!

RING

In Geneva, jewellers acceded to women customers' requests to design a ring to be worn on the second finger of the left hand to indicate that the wearer is neither married nor engaged, but interested!

The ring is in the form of a snake which carries a diamond apple in its mouth!

SALESMANSHIP

The Department-store assistant had broken all sales records. Modestly disclaiming credit, he explained to his boss. "A customer came in, and I sold him some fishhooks. 'You'll need a line for those hooks,' I said, and sold him some line. Then I told him, 'You have to have a rod to go with the line,' so I sold him a rod. 'You ought to have a boat so that you can use your new rod in deep water,' I suggested, and sold him a boat. Next I told him, 'You'll need a boat trailer,' and he fell for that, too. Finally, I said, 'How are you going to pull the trailer without a car?' And guess what? He bought my car!"

"But I put you in the greeting-card department," said the boss.

"That's right," the salesman nodded. "This customer came in for a get-well card for his girl, who had a broken hip. When I heard that, I said to him, "You haven't got anything to do for six weeks, so you might as well go fishing.'"

* * *

Is our Commerce Minister capable of this? Ed.

"STOP SMOKING"

A man went to his doctor and complained of a pain in his ankle. After a careful examination, the doctor enquired, "How long have you been walking about like this?"

"Two weeks."

"Your ankle is broken! Why didn't you come to me sooner?"

"Well, doctor, every time I say something is wrong with me, my wife declares 'Now, you'll have to stop smoking.'"

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RS. 15—00

WAKE UP HINDUS

Sir,—The work of Christian Missionaries in general and of foreign missionaries in particular is described by correspondents. Their social welfare work, although coupled with the spread of Christianity, is belittled and condemned as dangerous and unnecessary. The correspondents seem to argue that Indians can do better or equally good work for the poor and downtrodden in our country.

But as a matter of fact, one finds very little work is done by Hindus, for the social, economic and cultural amelioration of the downtrodden people in the country. The Hindus have not organised any societies on a sound basis (with finance and trained workers) to spread the message of Hinduism among the socially backward classes living in our innumerable villages in poverty, ignorance and superstition.

The foreign missionaries have penetrated even into remote villages, with the message of the Gospel and bringing a revolution in the life of the unfortunate Hindus (the so-called Harijans, Girijans, etc.) who are neglected by us. What our Harijan Sevak Sanghs, the Indian National Congress, the Ramakrishna Mission or the Sadhu Samaj are doing pales into insignificance when compared to the organised and sustained socio-economic and religious work carried on by Christian Missions. I am not their advocate, but I want to see and assess facts as they are. The wide vacuum created by the Hindus is filled by these missionaries who are bringing light and culture (may be outlandish) and hope into the forlorn cottages of the poor and down trodden Hindus, who number some million.

I have recntly visited a co-operative joint-farming society worked by a missionary from the Netherlands (as President) doing appreciable work in a remote village in Badvel taluk (Cuddappah district). A waste land of 600 acres is being reclaimed and about 100 families of Harijans are benefitted economically, socially and otherwise. The Harijans who are members of the society love the missionary (a foreigner) and rever him as their saviour, guide and philosopher. I was very much moved at the regard displayed by our Hindu brethren to this missionary hailing from a far-off country. I also felt ashamed at the sense of our neglect and apathy to our own countrymen and co-religionists—who are now embracing Christianity due to our own default and neglect. The educational and medical work of missionaries is well known.

We will be justified in banning foreign missionaries as demanded by correspondents when we have set up in all the States and districts, active associations with trained workers for doing socio-economic ameliorative work in the villages. It is a stupendous task, which can be tackled only by an army of patriotic citizens. Where are such persons?

We have made some sacrifice for our political freedom and got it. We have to make greater sacrifices to protect from the inroads of foreigners our religion and culture. The Hindus have yet to organise themselves for this kind of work effectively.

B. R. S.

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Buchanan (to Abraham Lincoln): "If you are as happy, my dear Sir, on entering this house as I am in leaving it and returning home, you are the happiest man in the country."

Lincoln: "I feel like the man who was tarred and feathered and ridden out of town on a rail. To the man who asked him how he liked it, he said, 'If it wasn't for the honour of the thing, I'd rather walk!"

Garfield: "My God! What is there in this place that a man should ever want to get in it!"

T. Roosevelt: "No other President ever enjoyed the Presidency as I did."

Taft: "I'll be damned if I am not getting tired of this. It seems to be the profession of a President simply to hear other people talk."

Wilson: "The office of President requires the constitution of an athlete, the patience of a mother, the endurance of an early Christian."

Harding: "Oftentimes .... I don't seem to grasp that I am President."

Hoover: "Many years ago I concluded that a few hair shirts were part of the mental wardrobe of every man. The President differs from other men only in that he has a more extensive wardrobe."

F. D. Roosevelt: "Presidential plans for future engagements are, I find to my sorrow, more susceptible to change than the plans of any private citizen."

Truman: "Within the first few months I discovered that being a President is like riding a tiger. A man has to keep on riding or be swallowed."

Eisenhower (making a speech): "I probably long ago used up my time; but you know, there is one thing about being the President, it is hard to tell him to sit down!"

* * *

But our President, Dr. Radhakrishnan, wants another term! Perhaps he will tell us what he has done up to now.

BEWARE OF SMOKING

"During the last month or two, a number of advertisements particularly for mens' clothing have invariably shown the young man in the picture with a cigarette between his fingers. Even an advertisement for an elegant kitchenware has shown the thoughtful husband to have a cigarette in his hand! I do not think that the advertising agents are asked in their briefs to include an advertisement for cigarettes as a kind of bonus!

One would like to draw the attention of the advertising specialists to the fact that the Governments of both the United Kingdom and the U.S.A. have now accepted it as a national policy to carry on propaganda against smoking. The relation between smoking and ill health of different sorts, notably lung cancer, chronic bronchitis with breathing difficulties and coronary disease, has been established beyond doubt"

K. S. S.

The Rationalist

ENGLISH ?

It has been aptly said that England and America are two countries divided by a common language. For some reason we, who have been under British influence, expect the Americans to speak what we call English.

Why should they? Americans, of course, speak "America". The pocket dictionary which I carry around with me, for instance, is not an English dictionary but a dictionary "of the American language."

There are similarities between American and English, of course, but if the purpose of language is communication, it is better to speak American in America.

The other day I had a 'flat', that is a flat tyre. I told the gas (petrol) station attendant. "I have a stepney in my boot." "In the excitement over the flat tyre, it took me a second or two to realise that the attendant would have understood me better if I had spoken in Malayalam or Tamil—or Hindi if it makes any difference.

Americans do not use the word "stepney" for a spare tyre. They have "trucks," not "boots" in their cars.

In England, where some of the educated natives speak English, the true Londoner speaks "cockney", not English. You say "no mention" or a repeat "thank you." in response to a "thank you." The American response is, "You are welcome."

Having visited some of the European countries "corrupted" by the American tongue I fondly imagined I knew American when I first landed in the United States nearly eight years ago. But the moment I walked into a "drug store" for a cup of coffee, I realised the gaps in my knowledge.

I was greeted with a gruff "can I help you?"

"I don't need any help. I just want to buy some tooth paste." I replied with some hesitation, and immediately sensed that "Can I help you?" was the standard American query to a customer.

In due course, one learns to ask in a coffee shop for black coffee or "with cream" or "half and half." The "cream" might turn out to be milk but you don't ask for milk.

There are fresh troubles for the stranger from the other side of the world, when you enter a big building. You look not for the "lift" but for the "elevator." And if you are seeing someone on the first floor, the "elevator" will not help you at all. "Ground floor" is first floor in the United States!

If you are a meat-eater, you will have to declare to the waiter whether you want your meat done "well" or "rare". Americans know precisely how many minutes they want their egg cooked if they are inclined to eat a boiled egg.

The guide book may tell you that the dollar has one hundred cents. But when you learn to handle American money, it is better to know in advance that a "nickel" is five cents, a "dime" ten cents and a "quarter" twenty-five cents. The shopkeeper will think you have descended from the moon if you ask him "How many cents is that?", when he says, "that will be a quarter."

Americans, perhaps because they handle too much automatic machinery, respond to the stimuli of words. It never occurs to them that sometimes a little self-translation will help.

For instance, if you are living in 5442 "Broad Branch road," you will draw a blank stare from the cab (taxi) driver if you request him to drive you to "five thousand four hundred and forty-two Broad Branch Road." You mention "Fifty-four fortytwo" and he asks no more questions.

"Rama" is a magic word in America. It has nothing to do with the Rama of Ramayana, though from the number of times you see it being used, you may think Swami Vivekanand must have made millions of converts. "Sale-o-Rama" means simply a "Great Sale." "Autorama" means that cars are on sale. "Rama" is used in all kinds of combinations but it usually means a sale at a concession rate.

Usually American abbreviations are self-explanatory but semetimes there are exceptions. One that intrigued me for months was a sign on the road "Ped Xing" at the exit of the road tunnel near the State Department. For months I wondered what "Xing" could mean.

"Ped" I guessed meant pedestrian but "Xing" was a teaser. I was too proud to ask any of my colleagues about it. "Xmas," of course, is Christmas but what could "Xing" mean? Then one day I saw the light. "Ped Xing" meant "Pedestrian Crossing." I felt the kind of joy that Columbus must have experienced when he discovered America!

There are no problems of language in a supermarket. You grab what you want, deposit it in your cart and roll it to the checking counter. But if the shop is owner-operated, there are some linguistic hurdles.

The shopkeeper will tell you with a straight face, "I don't have it" if you ask for brinjal or ladies' fingers. Brinjal is eggplant and the other stuff is "okra". One day I thought I saw small onions which we call "Madras onions," ideal for "vangaya sambhar."

"Give me a packet of small onions." I told the shopkeeper, a typical New Yorker. "Sorry, we don't carry it," he snapped. "What is this," I said, and picked up a packet of neatly packaged, unmistakably Madras-type onions.

"Oh, those are shallots," he said. Anyway, shallots or onions, I bought the packet. It cooked and tasted like onions, all right!

T. V. P.

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IMPRESSIONS OF INDIA

India is the most exciting country in the world. I have only to shut my eyes against the grey skies and beating rain outside my window and I can see the sheer breath-taking beauty of temples and mosques against a glittering burning sun. I see too the vivid colour of sarees, flowers and jewels, the green arched shade-flecked roads, the golden fruit-bearing trees and the white bullocks with their huge decorated horns.

Indians are the most beautiful and graceful people in the world. Every movement is a poem in itself and hundreds of faces and figures spring to my mind, each more memorable, more spell-binding than any Grecian statue. But India means more than this.

The wife of a distinguished British politician said to me: "India gives one something." I do think it is not by chance that India is full of holy men shaken and consumed by the fire of their faith: that there are yogis, fakirs, gurus, astrologers, clairvoyants, that every shrine has its crowd of devotees, and that millions of pilgrims throng the banks of the Ganges. It is not by chance that Buddha, who was to shape the lives and thoughts of millions of men and women over the whole universe, found enlightenment in India.

Everything in India seems to arouse the inner self. Indian music is pure melody and one has to listen not only with one's ears but with one's senses. Indian dancing is a mine of fundamental emotions, but again these are but a human development of what one can only describe as the spiritual mystery of India.

One finds it obviously in the peace of Sarnath, on the steps to the banks of Benares and beside that ecstasy of love captured on marble—the Taj Mahal. But for me it is everywhere—in the patient animals going down to drink at the village tank, in the smell of wood-smoke and the seeds of wheaten cakes cooked in ashes, in the monkeys chattering through the lower branches of the mango trees, in the pageantry which attends the Hindu bridegroom with his face covered with flowers riding behind the red and tinsel of his bride's litter.

This is India, the simple, the complex, the erotic, the exotic, the mystic, the awakener. No one who goes to India comes back exactly the same. As Mark Twain said, it is "the one land all men desire to see, and having seen once, by even a glimpse, would not give that glimpse for all the shows of all the rest of the world combined!"

But how impossible it is for me to put this into words. When I was in Nepal I had the unique privilege of meeting a holy man who lived in seclusion in the foothills of the Himalayas. Born in 1826, we talked of when he last visited London which was when Queen Victoria was alive, "I know you have had many wonderful spiritual experiences," I said. "Will you tell me about them." He smiled. "If I tried to describe to you the fragrance of a flower you had never seen and never smelt there would be no words for me to use," he answered. "You will have to find out for yourself."

This then is my first impression of India and what she means to me. The second is one of delight at the warm-hearted hospitality one receives. Indians love entertaining and their natural good manners make them look after you from the moment you arrive at their party until the moment you leave. They introduce you properly giving you a quick thumbnail sketch of the other

person's achievements and interests and every Indian, rich or poor, important or insignificant, genuinely wants you to enjoy yourself.

I remember once walking at night through the dark, narrow alley ways of Benares and suddenly finding a large crowd watching some pilgrims from Madras giving an exhibition of folk dancing. As we hovered on the outskrits of the crowd unable to pass, a young Indian in the front row turned and saw us. He pushed his way to my side. "I know you would like to see the dancing," he said. "Please take my place." I expostulated but he insisted. It was a gesture of courtesy I have never forgotten.

I think the good manners of the Indian is something quite outstanding in the world to-day. Everyone wants to help a stranger, everyone is friendly. After the appalling rudeness one encounters in London and nearly every capital city in Europe, one is at first astonished and then childishly delighted at finding a country where one receives politeness from the President to the lowest sweeper.

I am sure this is due to the teachings and standards set by the Indian women whose rise to power is only an extension of their dominion of the home. I am filled with admiration at the way in which these graceful creatures manage to remain gentle, feminine and fascinating while holding every possible seat of power.

In Great Britain women who become Members of Parliament, councillors or industrial executives, cannot refrain from being aggressive. It is an instinctive reaction because they are on the defensive. We are still "only a woman" patronised by and still very much the shadow of the all conquering male. BARBARA CARTLAND.

(To be continued).

MYSORE UNIVERSITY

We are asked to announce that the Golden Jubilee Celebrations of the University of Mysore will be inaugurated by Rashtrapathi Dr. S. Radhakrishnan, on July 25, 1966.

1. To commemorate its 50th Anniversary, the University proposes to construct an OPEN AIR THEATRE accomodating 8,000 people in the Manasagangotri campus for which the Honourable Shri S. Nijalingappa laid the foundation stone on June 6, 1966. Cost; Rs. 6 Lakhs.

2. A Students' Village will be built near the Kukkarahalli lake to accommodate initially 300 students who are under-privileged and need free boarding and lodging. Attached to this village will be work projects and small scale industries which will enable the students to earn and learn. Cost: Rs. 6 Lakhs.

3. Kuvempu Institute of Kannada Studies: On the lovely campus of Manasagangotri we propose to build the Institute of Kannada Studies named after the Rashtrakavi K. V. Puttappa, formerly the Vice-Chancellor of Mysore University. We hope eventually this Institute will become the centre for the study of South Indian Languages. Cost: Rs. 3 Lakhs.

4. Yet another new venture is the creation of Writers' Home of all India importance at Aloka which has an area of 600 acres of woodlands with a lovely cluster of cottages. This we do hope will attract people from all over the world.

5. The University hopes to convert the Gandhi Bhavan on the Manasagangotri Campus into the Institute of Peace Research.

The Rationalist

GOKHALE ON EDUCATION

"My Lord, an American legislator, addressing his countrymen more than half a century ago, once said that if he had the Archangel's trumpet, the blast of which could startle the living of all nations, he would sound it in their ears and say, "Educate your children, educate all your children, educate every one of your children." The deep wisdom and passionate humanity of this aspiration is now generally recognised, and in almost every civilised country, the State to-day accepts the education of the children as a primary duty resting upon it. Even if the advantages of an elementary education be put no higher than a capacity to read and write, its universal diffusion is a matter of prime importance, for literacy is better than illiteracy any day, and the banishment of a whole people's illiteracy is no mean achievement, but elementary education for the mass of the people means something more than a mere capacity to read and write. It means for them a keener enjoyment of life and a more refined standard of living. It means the greater moral and economic efficiency of the individual. It means a higher level of intelligence for the whole community generally. He who reckons these advantages lightly may as well doubt the value of light or fresh air in the economy of human health."

SOLUTION

Through centuries of eventful history and war, the people of Finland have preserved their Finnish language, while Swedish is the official second language. When a new post office was built in Helsinki, the city argued whether its sign should read Posti (Finnish) or Post (Swedish). A peacemaker suggested that since roughly ten times more Finns speak Finnish than Swedish, the sign should read Posti, but in neon lights timed to turn out the "i" once every ten seconds!

PROBLEM

"Here is a problem that intrigues me. How is it that a cat who has slept through the winter months, week after week, for at least 20 hours out of the 25, a cat who has partaken lavishly during this period of fish and milk, a cat whose only exercise has been to stretch on the carpet, to vault languidly on to the windowsill and survey the rain-swept garden, to chatter its teeth for a few moments at the starling and then to sink back into repose against the radiator—how is it that such a creature, whom one would have thought to be flabby and utterly out of condition, can suddenly leap into life at the first sign of spring, shoot like an arrow across the lawn, and stream up the trunk of a tree as though it had spent the entire winter in training for the Olympic Games?"

SMOKING EVIL

In Abouhammad, Egypt, the town council has offered civil servants one week's paid holiday if they give up smoking for a year.

ಪ್ರಾತಸ್ಸಂಧ್ಯಾವಂದನಮ್.

ಪಾದೌ ಪ್ರಕ್ಷಾಳ್ಯ, ಪ್ರಾಙ್ಮುಖ ಉದಙ್ಮುಖೋವಾಕುಕ್ಕುಟಾಸನೆ ಉಪವಿಶ್ಯ—

"ಅಪವಿತ್ರಃ ಪವಿತ್ರೋವಾ ಸರ್ವಾವಸ್ಥಾಂಗತೋಪಿವಾ |
ಯಸ್ಸ್ಮರೇತ್ ಪುಂಡರೀಕಾಕ್ಷಂ ಸಬಾಹ್ಯಾಭ್ಯಂತರಶ್ಶುಚಿಃ ॥"

ಆಚಮ್ಯ—

"ಓಂ ಕೇಶವಾಯನಮಃ, ಓಂ ನಾರಾಯಣಾಯನಮಃ, ಓಂ ಮಾಧವಾಯನಮಃ, ಓಂ ಗೋವಿಂದಾಯನಮಃ, ಓಂ ವಿಷ್ಣವೇನಮಃ, ಓಂ ಮಧುಸೂದನಾಯನಮಃ, ಓಂ ತ್ರಿವಿಕ್ರಮಾಯನಮಃ, ಓಂ ವಾಮನಾಯನಮಃ, ಓಂ ಶ್ರೀಧರಾಯನಮಃ, ಓಂ ಹೃಷೀಕೇಶಾಯನಮಃ, ಓಂ ಪದ್ಮನಾಭಾಯನಮಃ, ಓಂ ದಾಮೋದರಾಯನಮಃ"

ಪ್ರಾಣಾಯಾಮಃ—"ಓಂ ಭೂಃ ಓಂ ಭುವಃ ಓಂ ಸುವಃ ಓಂ ಮಹಃ ಓಂ ಜನಃ ಓಂ ತಪಃ ಓಂ ಸತ್ಯಂ, ಓಂ ತತ್ಸವಿತುರ್ವರೇಣ್ಯಂ, ಭರ್ಗೋ ದೇವಸ್ಯ ಧೀಮಹಿ, ಧಿಯೋ ಯೋ ನಃ ಪ್ರಚೋದಯಾತ್, ಓಮಾಪೊ ಜ್ಯೋತೀರಸೋಽಮೃತಂಬ್ರಹ್ಮ ಭೂರ್ಭುವಸ್ಸುವರೋಮ್ |" ಶ್ರೀಭಗವದಾಜ್ಞಯಾ ಶ್ರೀಭಗವತ್ ಕೈಂಕರ್ಯರೂಪಂ ಶ್ರೀಮನ್ನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಂ ಪ್ರಾತಸ್ಸಂಧ್ಯಾಮುಪಾಸಿಷ್ಯೇ." ಇತಿ ಸಂಕಲ್ಪ್ಯ.

"ಓಂ ಆಪೋಹಿಷ್ಠಾ ಮಯೋಭುವಃ-ತಾನ ಊರ್ಜೆ ದಧಾತನ-ಮಹೇರಣಾಯ ಚಕ್ಷಸೆ | ಯೋ ವ ಶ್ಶಿವತಮೋರಸಃ|| ತಸ್ಯ ಭಾಜಯತೆಹ ನಃ | ಉಶತೀರಿವ ಮಾತರಃ | ತಸ್ಮಾ ಅರಂಗಮಾಮವಃ, ಇತಿಶಿರಸಿ, ಯಸ್ಯಕ್ಷಯಾಯ ಜಿನ್ವಥ-ಇತಿ ಪಾದಯೋಃ, "ಆಪೋ ಜನ ಯಥಾಚನಃ" ಇತ್ಯಾತ್ಮಾನಂ ಸಂಪ್ರೋಕ್ಷ್ಯ-" ಓಂ ಭೂರ್ಭುವಸ್ಸುವಃ ಇತಿ ಆತ್ಮಾನಂ ಪರಿಷಿಚ್ಯ—

"ಸೂರ್ಯಶ್ಚ ಮಾಮನ್ಯುಶ್ಚ ಮನ್ಯುಪತಯಶ್ಚ ಮನ್ಯುಕೃತೇಭ್ಯಃ | ಪಾಪೇಭ್ಯೋ ರಕ್ಷನ್ತಾಮ್-ಯದ್ರಾತ್ರ್ಯಾ ಪಾಪಮಕಾರ್ಷಮ್-ಮನಸಾ ವಾಚಾ ಹಸ್ತಾಭ್ಯಾಮ್-ಪದ್ಭ್ಯಾಂ ಉದರೇಣ ಶಿಶ್ನಾ-ರಾತ್ರಿ ಸ್ತದವಲುಮ್ಪತು-ಯತ್ಕಿಂಚ ದುರಿತಂ ಮಯಿ-ಇದಮಹಂ ಮಾಮಮೃತಯೋನೌ | ಸೂರ್ಯೇಜ್ಯೋತಿಷಿ ಜುಹೋಮಿಸ್ವಾಹಾ" ಇತ್ಯಪಃಪ್ರಾಶ್ಯ || (ಎಂದು ನೀರನ್ನು ಆಪೋಶನಮಾಡುವುದು.)

ಆಚಮ್ಯ, "ದಧಿಕ್ರಾವಣ್ಣೊ ಅಕಾರಿಷಮ್-ಜಿಷ್ಣೋರಶ್ವಸ್ಯವಾಜಿನಃ-ಸುರಭಿನೋಮುಖಾಕರತ್-ಪ್ರಣಆಯೂಗ್ಂಷಿತಾರಿಷತ್-ಆಪೋಹಿಷ್ಠಾ ಮಯೋಭುವಃ-ತಾನಊರ್ಜೆದಧಾತನ-ಮಹೇರಣಾಯಚಕ್ಷಸೆ | ಯೋವಶ್ಶಿವತಮೋರಸಃ | ತಸ್ಯಭಾಜಯತೆಹ ನಃ | ಉಶತೀರಿವ ಮಾತರಃ | ತಸ್ಮಾ ಅರಂಗಮಾಮವೊ ಯಸ್ಯಕ್ಷಯಾಯ ಜಿನ್ವಥ | ಆಪೋಜನಂಯಥಾಚನಃ" ಇತ್ಯಾತ್ಮಾನಂ ಪೂರ್ವವತ್ ಪ್ರೋಕ್ಷ್ಯ "ಓಂ ಭೂರ್ಭುವಸ್ಸುವಃ" ಇತ್ಯಾತ್ಮಾನಂ ಪರಿಷಿಚ್ಯ-ಅಂಜಲಿನಾ ಜಲಮಾದಾಯ-ದ್ರುಪದಾದಿವ ಮುಂಚತು ದ್ರುಪದಾದಿ ವೇನ್ಮುಮುಚಾನಃ-ಸ್ವಿನ್ನಸ್ನಾತ್ವೀಮಲಾದಿವ | ಪೂತಂಪವಿತ್ರೇಣೇವಾಜ್ಯಮ್ | ಆಪಶ್ಶುದ್ಧ್ಯನ್ತು ಮೈನಸಃ | ಇತಿ ಮನ್ತ್ರೇಣ ಜಲಮಾಘ್ರಾಯ ವಾಮಪಾರ್ಶ್ವೆ ವಿಸೃಜೇತ್ ||

ಪ್ರಾಣಾನಾಯಮ್ಯ, ಉತ್ಥಾಯ, ಪಾದೌ ಸಂಯುಕ್ತೌ ಕೃತ್ವಾ ಅಂಜಲಿನಾ ಜಲಮಾದಾಯ "ಓಂಭೂರ್ಭುವಸ್ಸುವಃ-ಓಂ ತತ್ಸವಿತುರ್ವರೇಣ್ಯಂ ಭರ್ಗೋದೇವಸ್ಯ ಧೀಮಹಿ-ಧಿಯೋ ಯೋನಃ ಪ್ರಚೋದಯಾತ್" ಇತಿ ವಿಸೃಜೇತ್; ಏವಂತ್ರಿಃ. ಮೂರುಸಲ ಸೂರ್ಯಾಭಿಮುಖವಾಗಿ ಅರ್ಘ್ಯವನ್ನು ಬಿಡಬೇಕು.

ಹೊತ್ತುಕಳೆದಿದ್ದರೆ—ಪುನಃ ಪ್ರಾಣಾನಾಯಮ್ಯ ಶ್ರೀಭಗವದಾಜ್ಞಯಾ ಶ್ರೀಭಗವತ್ ಕೈಂಕರ್ಯರೂಪಂ ಶ್ರೀಮನ್ನಾರಾಯಣಪ್ರೀತ್ಯರ್ಥಂ ಕಾಲಾತೀತದೋಷ ಪ್ರಾಯಶ್ಚಿತ್ತಾರ್ಥಂ ತುರೀಯಾರ್ಘ್ಯಪ್ರದಾನಂ ಕರಿಷ್ಯೆ ಇತಿ ಸಂಕಲ್ಪ್ಯ ಅಂಜಲಿನಾ ಜಲಮಾದಾಯ ವಿಸೃಜೇತ್— "ಅಸಾವಾದಿತ್ಯೋಬ್ರಹ್ಮ" ಇತಿ ಆತ್ಮಾನಂ ಪರಿಷಿಚ್ಯ,

ಆಚಮ್ಯ. "ಕೇಶವಂ ತರ್ಪಯಾಮಿ. ನಾರಾಯಣಂ ತರ್ಪಯಾಮಿ ಮಾಧವಂ ತರ್ಪಯಾಮಿ. ಗೋವಿಂದಂ ತರ್ಪಯಾಮಿ. ವಿಷ್ಣುಂ ತರ್ಪಯಾಮಿ. ಮಧುಸೂದನಂ ತರ್ಪಯಾಮಿ. ತ್ರಿವಿಕ್ರಮಂ ತರ್ಪಯಾಮಿ, ವಾಮನಂ ತರ್ಪಯಾಮಿ, ಶ್ರೀಧರಂ ತರ್ಪಯಾಮಿ. ಹೃಷೀಕೇಶಂ ತರ್ಪಯಾಮಿ, ಪದ್ಮನಾಭಂ ತರ್ಪಯಾಮಿ, ದಾಮೋದರಂ ತರ್ಪಯಾಮಿ," ಇತಿ ಸಂತರ್ಪ್ಯ, (ಅಂಗೈಯಲ್ಲಿ ಪ್ರತಿಸಲವೂ ನೆಲಕ್ಕೆ ನೀರನ್ನು ಬಿಡುವುದು.) ಆಚಮ್ಯ.

ಅಥ ಜಪಃ:—ಪ್ರಾಣಾನಾಯಮ್ಯ, "ಅಸನಮನ್ತ್ರಸ್ಯ ಪೃಥಿವ್ಯಾ ಮೇರುಪೃಷ್ಠಋಷಿಃ ಸುತಲಂಛನ್ದಃ ಶ್ರೀಕೂರ್ಮೋದೇವತಾ-ಕೂರ್ಮಾಸನೇ ವಿನಿಯೋಗಃ-ಪೃಥ್ವಿತ್ವಯಾ ಧೃತಾಲೋಕಾ ದೇವಿ ತ್ವಂ ವಿಷ್ಣುನಾ ಧೃತಾ | ತ್ವಂಚ ಧಾರಯ ಮಾಂ ದೇವಿ ಪವಿತ್ರಂ ಕುರು ಚಾಸನಮ್ ||" ಒಳಗಡೆ ಮಣೆಯಮೇಲೆ ಪ್ರೋಕ್ಷಿಸಿ ಪದ್ಮಾಸನದಲ್ಲಿ ಕುಳಿತು

ತ್ರಿಃ ಪ್ರಾಣಾನಾಯಮ್ಯ, "ಶ್ರೀಭಗವದಾಜ್ಞಯಾ ಶ್ರೀಭಗವತ್ ಕೈಂಕರ್ಯರೂಪಂ ಶ್ರೀಮನ್ನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಂ ಪ್ರಾತಸ್ಸಂಧ್ಯಾ ಗಾಯತ್ರೀ ಮಂತ್ರಜಪಂ ಕರಿಷ್ಯೆ ||"

ಪ್ರಣವಸ್ಯ ಋಷಿರ್ಬ್ರಹ್ಮ ದೇವೀಗಾಯತ್ರೀಛನ್ದಃ ಪರಮಾತ್ಮಾ ದೇವತಾ ಅನುಷ್ಟುಪ್ಛನ್ದಃ | ಅಥ ಧ್ಯಾನಂ; (ಕೈಜೋಡಿಸಿಕೊಂಡು)

ಅರ್ಕಮಂಡಲ ಮಧ್ಯಸ್ಥಂ ಸೂರ್ಯಕೋಟಿ ಸಮಪ್ರಭಮ್ |
ಬ್ರಹ್ಮಾದಿಸೇವ್ಯ ಪಾದಾಬ್ಜಂ ನೌಮಿಬ್ರಹ್ಮ ರಮಾಸಖಮ್ |

(ಎಂದು ಹೇಳಿ) ದಶವಾರಂ ಪ್ರಾಣಾಯಾಮಂ ಕೃತ್ವಾ, ಆಯಾತ್ವಿತ್ಯನುವಾಕಸ್ಯ ವಾಮದೇವಋಷಿಃ ಅನುಷ್ಟುಬ್ಛನ್ದಃ ಗಾಯತ್ರೀ ದೇವತಾ, ಗಾಯತ್ರ್ಯಾವಾಹನೇ ವಿನಿಯೋಗಃ |

ಆಯಾತು ವರದಾ ದೇವೀ ಅಕ್ಷರಂ ಬ್ರಹ್ಮಸಂಮಿತಮ್ |
ಗಾಯತ್ರೀಂ ಛಂದಸಾಂ ಮಾತೇದಂ ಬ್ರಹ್ಮಜುಷಸ್ವನಃ ||

ಓಜೋಸಿ, ಸಹೋಸಿ, ಬಲಮಸಿ, ಭ್ರಾಜೋಸಿ, ದೇವಾನಾಂ

ಧಾಮನಾಮಾಸಿ, ವಿಶ್ವಮಸಿ, ವಿಶ್ವಾಯುಃ, ಸರ್ವಮಸಿ ಸರ್ವಾಯುಃ, ಅಭಿಭೂರೋಂ ಗಾಯತ್ರೀಮಾವಾಹಯಾಮಿ, ಸಾವಿತ್ರೀಮಾವಾಹಯಾಮಿ, ಸರಸ್ವತೀಮಾವಾಹಯಾಮಿ ।

"ಸಾವಿತ್ರ್ಯಾಃ ಋಷಿರ್ವಿಶ್ವಾಮಿತ್ರಃ ಗಾಯತ್ರೀ ಛನ್ದಃ ಸವಿತಾ ದೇವತಾ." ಯೋದೇವಸ್ಸವಿತಾಸ್ಮಾಕಂ ಧಿಯೊ ಧರ್ಮಾದಿಗೋಚರಾಃ। ಪ್ರೇರಯೇತ್ ತಸ್ಯ ಯದ್ಭರ್ಗಃ ತದ್ವರೇಣ್ಯಮುಪಾಸ್ಮಹೆ ॥

"ಓಂ ಭೂರ್ಭುವಸ್ಸುವಃ, ಓಂ ತತ್ಸವಿತುರ್ವರೇಣ್ಯಂ ಭರ್ಗೋದೇವಸ್ಯ ಧೀಮಹಿ, ಧಿಯೋಯೋನಃ ಪ್ರಚೋದಯಾತ್" ॥" ಏವಂ ಅಷ್ಟೋತ್ತರಶತಂ (೧೦೮), ಅಷ್ಟಾವಿಂಶತಿವಾರಂ (೨೮), (ಗಾಯತ್ರೀ ಜಪ ಮಾಡಿ) ಪ್ರಾಣಾನಾಯಮ್ಯ, ॥ ಶ್ರೀಭಗವದಾಜ್ಞಯಾ ಶ್ರೀ ಭಗವತ್ ಕೈಂಕರ್ಯರೂಪಂ ಶ್ರೀಮನ್ನಾರಾಯಣಪ್ರೀತ್ಯರ್ಥಂ ಪ್ರಾತಸ.ನ್ಧ್ಯೋಪಸ್ಥಾನಂ ಕರಿಷ್ಯೆ, ಇತಿ ಸಂಕಲ್ಪಶ

(ಎದ್ದುನಿಂತು ಕೈಜೋಡಿಸಿ)

ಅಥ ಉಪಸ್ಥಾನಮಂತ್ರಃ— "ಉತ್ತಮೇ ಶಿಖರೇ ದೇವಿ ಭೂಮ್ಯಾಂ ಪರ್ವತಮೂರ್ಧನಿ । ಬ್ರಾಹ್ಮಣೇಭ್ಯೋ ಹ್ಯನುಜ್ಞಾನಂ ಗಚ್ಛ ದೇವಿ ಯಥಾಸುಖಂ ॥"

"ಮಿತ್ರಸ್ಯ ಚರ್ಷಣೀಧೃತಃ ಶ್ರವೋ ದೇವಸ್ಯ ಸಾನಸಿಂ । ಸತ್ಯಂ ಚಿತ್ರಶ್ರವಸ್ತಮಂ । ಮಿತ್ರೊ ಜನಾನ್ ಯಾತಯತಿ ಪ್ರಜಾನನ್ ಮಿತ್ರೊ ದಾಧಾರ ಪೃಥಿವೀಮುತ ದ್ಯಾಂ । ಮಿತ್ರಃ ಕೃಷ್ಟೀರನಿಮಿಷಾಭಿಚಷ್ಟೇ। ಸತ್ಯಾಯ ಹವ್ಯಂ ಘೃತವದ್ವಿಧೇಮ । ಪ್ರಸಮಿತ್ರ ಮರ್ದೊ ಅಸ್ತು ಪ್ರಯಸ್ವಾನ್ಯಸ್ಯ ಆದಿತ್ಯಃ ಶಿಕ್ಷತಿ ವ್ರತೇನ । ನ ಹನ್ಯತೇ ನ ಜೀಯತೇ ತ್ವೋತೋ ನೈನಮಗ್ಂಹೋ ಅಶ್ನೋತ್ಯನ್ತಿತೋ ನ ದೂರಾತ್ ॥"

"ಸನ್ಧ್ಯಾಯೈ ನಮಃ, ಸಾವಿತ್ರ್ಯೈ ನಮಃ, ಗಾಯತ್ರ್ಯೈ ನಮಃ ಸರಸ್ವತ್ಯೈ ನಮಃ, ಸರ್ವಾಭ್ಯೋ ದೇವತಾಭ್ಯೋ ನಮೋನಮಃ ಕಾಮೋಕಾರ್ಷೀನ್ಮನ್ಯುರಕಾರ್ಷೀನ್ನಮೋನಮಃ ॥ ಅಭಿವಾದಯೆ ॥ ಪ್ರಾಚ್ಯೈ ದಿಶೇ ನಮಃ, ದಕ್ಷಿಣಾಯೈ ದಿಶೇ ನಮಃ, ಪ್ರತೀಚ್ಯೈ ದಿಶೇ ನಮಃ, ಉದೀಚ್ಯೈ ದಿಶೇ ನಮಃ, ಊರ್ಧ್ವಾಯೈ ನಮಃ, ಅಧರಾಯೈ ನಮಃ, ಅಂತರಿಕ್ಷಾಯ ನಮಃ, ಭೂಮ್ಯೈ ನಮಃ, ವಿಷ್ಣವೇ ನಮಃ."

ಆಕಾಶಾತ್ ಪತಿತಂತೋಯಂ ಯಥಾಗಚ್ಛತಿಸಾಗರಂ ।
ಸರ್ವದೇವ ನಮಸ್ಕಾರಃ ಕೇಶವಂ ಪ್ರತಿಗಚ್ಛತಿ ॥

ಓಂ, ನಮಸ್ಸವಿತ್ರೆ ಜಗದೇಕ ಚಕ್ಷುಷೆ ಜಗತ್ಪ್ರಸೂತಿ ಸ್ಥಿತಿನಾಶ ಹೇತವೆ । ತ್ರಯೀಮಯಾಯ ತ್ರಿಗುಣಾತ್ಮಧಾರಿಣೆ ವಿರಿಂಚಿ ನಾರಾಯಣ ಶಂಕರಾತ್ಮನೆ ॥

"ಧ್ಯೇಯಸ್ಸದಾ ಸವಿತೃಮಂಡಲಮಧ್ಯವರ್ತೀ ನಾರಾಯಣಸ್ಸರಸಿಜಾಸನ ಸನ್ನಿವಿಷ್ಟಃ । ಕೇಯೂರವಾನ್ಮಕರಕುಂಡಲವಾನ್ ಕಿರೀಟೀ ಹಾರೀ ಹಿರಣ್ಮಯವಪು ರ್ಧೃತಶಂಖಚಕ್ರಃ ॥ ಶಂಖಿಚಕ್ರಗದಾಪಾಣೇ ದ್ವಾರಕಾನಿಲಯಾಚ್ಯುತ । ಗೋವಿಂದಪುಂಡರೀಕಾಕ್ಷ ರಕ್ಷಮಾಂ ಶರಣಾಗತಂ ॥" ಪ್ರಣಮ್ಯ, ಅಭಿವಾದ್ಯ, ದ್ವಿರಾಚಮ್ಯ ಶ್ರೀಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು. (ಎಂದು ಹೇಳಿ ದೇವರಮನೆಯಲ್ಲಿ ನಮಸ್ಕಾರ ಮಾಡಬೇಕು.)

ಶ್ರೀರಂಗಮಂಗಳಮಣಿಂ ಕರುಣಾನಿವಾಸಂ ಶ್ರೀವೆಂಕಟಾದ್ರಿಶಿರಾಲಯಕಾಲಮೇಘಂ । ಶ್ರೀಹಸ್ತಿಶೈಲ ಶಿಖರೋಜ್ವಲ ಪಾರಿಜಾತಂ ಶ್ರೀಶಂ ನಮಾಮಿ ಶಿರಸಾ ಯದುಶೈಲದೀಪಂ ॥

ದೇಶಾಂತರಗತೋವಾಪಿ ದ್ವೀಪಾಂತರಗತೋಪಿವಾ । ಶ್ರೀರಂಗಾಭಿಮುಖೋ ಭೂತ್ವಾ ಪ್ರಣಿಪತ್ಯ ನ ಸೀದತಿ ॥ ವಿಮಾನಂ ಪ್ರಣವಾಕಾರಂ ವೇದಶೃಂಗಂ ಮಹಾದ್ಭುತಂ । ಶ್ರೀರಂಗಶಾಯೀ ಭಗವಾನ್ ಪ್ರಣತಾರ್ತಿಪ್ರಣಾಶಕಃ ॥ ಇತಿ ಶ್ಲೋಕತ್ರಯಪಠನಪೂರ್ವಕಂ ಸಾಷ್ಟಾಲಿಬಂಧಂ ಚತ್ವಾರಿ ದಿವ್ಯಪ್ರಬಂಧಾನಿ ಶತ್ತ್ವದ್ದಿಗಭಿಮುಖಂ ಪ್ರಣಮೇತ್॥

ಮಾಧ್ಯಾಹ್ನಿಕಮ್ .

ಪಾದೌ ಪ್ರಕ್ಷಾಳ್ಯ ದ್ವಿರಾಚಮ್ಯ ಪ್ರಾಣಾನಾಯಮ್ಯ ಶ್ರೀ ಭಗವದಾಜ್ಞಯಾ ಶ್ರೀಭಗವತ್ ಕೈಂಕರ್ಯರೂಪಂ ಶ್ರೀಮನ್ನಾರಾಯಣಪ್ರೀತ್ಯರ್ಥಂ ಮಾಧ್ಯಾಹ್ನಿಕ ಸಂಧ್ಯಾಮುಪಾಸಿಷ್ಯೇ ॥

ಆಪೋಹಿಷ್ಠೇತ್ಯಾದಿ ಪೂರ್ವವತ್. ಆಸಃ ಪುನನ್ತು ಪೃಥಿವೀಂ ಪೃಥಿವೀ ಪೂತಾ ಪುನಾತ್ವಮಾಂ । ಪುನನ್ತು ಬ್ರಹ್ಮಣಸ್ಪತಿರ್ಬ್ರಹ್ಮಪೂತಾ ಪುನಾತ್ವಮಾಂ ॥ ಯದುಚ್ಛಿಷ್ಟಂ ಅಭೋಜ್ಯಂ ಯದ್ವಾ ದುಶ್ಚರಿತಂ ಮಮ ಸರ್ವಂ ಪುನನ್ತು ಮಾಮಾಪೊ ಸತಾಂ ಚ ಪ್ರತಿಗ್ರಹಗ್ಂ ಸ್ವಾಹಾ

("ಸೂರ್ಯಶ್ಚ" ಮಂತ್ರಕ್ಕೆ ಬದಲಾಗಿ ಈ ಮಂತ್ರ.) ಇತ್ಯಸಃ ಪ್ರಾಶ್ಯ, ಆಚಮ್ಯ. "ದಧಿಕ್ರಾವಿಣ್ಣೋ"ತ್ಯಾದಿ ಪೂರ್ವವತ್.

ಅರ್ಘ್ಯಂ ಏಕಂ ದ್ವಯಂ ವಾ ಯಥಾ ಸಂಪ್ರದಾಯಂ ಕುರ್ಯಾತ್ "ಅಸಾವಾದಿತ್ಯೋಬ್ರಹ್ಮ" ಇತಿ ಆತ್ಮಾನಂ ಪರಿಷಿಚ್ಯ, ಆಚಮ್ಯ, ಕೇಶವಾದಿ ತರ್ಪಣಾಂತಂಕೃತ್ವಾ, ಆಚಾಮೇತ್, ಪೂರ್ವವತ್ ಜಪಂ ಕುರ್ಯಾತ್. ಉಪಸ್ಥಾನೇತು "ಮಾಧ್ಯಾಹ್ನಿಕ ಸಂಧ್ಯಾ ಆದಿತ್ಯೋಪಸ್ಥಾನಂ ಕರಿಷ್ಯೆ" ಇತಿ ಸಂಕಲ್ಪಶ.

ಆಪಶ್ಯೇನ ರಜಸಾ ವರ್ತಮಾನೋ ನಿವೇಶಯನ್ನಮೃತಂ ಮರ್ತ್ಯಂ ಚ । ಹಿರಣ್ಯಯೇನ ಸವಿತಾ ರಥೇನಾ ದೇವೋಯಾತಿ ಭುವನಾವಿ ಪಶ್ಯನ್ । ಉದ್ವಯಂ ತಮಸಸ್ಪರಿ ಪಶ್ಯನ್ತೋ ಜ್ಯೋತಿರುತ್ತರಂ । ದೇವಂ ದೇವತ್ರಾಸೂರ್ಯ ಮಗನ್ಮಜ್ಯೋತಿರುತ್ತಮಂ ॥ ಉದುತ್ಯಂ ಜಾತವೇದಸಂ ದೇವಂ ವಹನ್ತಿ ಕೇತವಃ—ದೃಶೇ ವಿಶ್ವಾಯ ಸೂರ್ಯಂ-ಚಿತ್ರಂ ದೇವಾನಾಂ ಉದಗಾದನೀಕಂ ಚಕ್ಷುರ್ಮಿತ್ರಸ್ಯ ವರುಣಸ್ಯಾಗ್ನೇಃ-ಆಪ್ರಾ ದ್ಯಾವಾ ಪೃಥಿವೀ ಅನ್ತರಿಕ್ಷಂ ಸೂರ್ಯ ಆತ್ಮಾ ಜಗತಸ್ತಸ್ಥುಷಶ್ಚ-ತಚ್ಚಕ್ಷುರ್ದೇವಹಿತಂ ಪುರಸ್ತಾಚ್ಛುಕ್ರಮುಚ್ಚರತ್ ॥ ಪಶ್ಯೇಮ ಶರದಶ್ಶತಂ,

ಮುಂದುವರಿಯುವರಿವುದು.

At the instance of numerous admirers of the
late RULER OF MYSORE,

H. H. Naalwadi Krishnaraja Wadiyar

the Eighty-third Jayanthi
will be celebrated
at the Narasimharaja Sahakara Bhavana
100 Feet Road, Mysore,
under the Presidentship of

SRI J. B. MALLARADHYA, M.A., M.L.C., I.A.S. (Rtd.)

on Wednesday the 29th June 1966, at 6 p.m.
I request you to grace the function.

G. R. JOSYER,
M.A. HONS; F.R.E.S; M.R.S.L
AUTHOR, "HISTORY OF MYSORE"

ಮಹಾತ್ಮ ಗಾಂಧಿಯವರಿಂದ "ರಾಜರ್ಷಿ" ಯೆಂದು ಪ್ರಶಂಸಿತರಾಗಿದ್ದ

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

ಅಷ್ಟ ನೇ ಜಯಂತ್ಯುತ್ಸವವನ್ನು

ಅನೇಕ ಗಣ್ಯಮಹನೀಯರ ಕೋರಿಕೆಯ ಮೇರೆ

ಮೈಸೂರು ನೂರಡಿ ರೋಡ್ ಶ್ರೀ ನರಸಿಂಹರಾಜ ಸಹಕಾರಭವನದಲ್ಲಿ

ತಾ|| ೨೯-೬-೧೯೬೬ ನೇ ಬುಧವಾರ ಸಾಯಂಕಾಲ ೬ ಘಂಟೆಗೆ

ಶ್ರೀ ಜೆ. ಬಿ. ಮಲ್ಲಾರಾಧ್ಯ ಎಂ.ಎ., ಎಂ.ಎಲ್.ಸಿ., ಐ.ಎ.ಎಸ್. (ರಿ.)

ರವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ನೆರವೇರಿಸಲಾಗುತ್ತೆ.

ತಾವು ಮಿತ್ರರೊಡನೆ ದಯಮಾಡಿಸಿ ಅಲಂಕರಿಸಬೇಕಾಗಿ ಕೋರಿದೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್,
ಎಂ. ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

ಮು||ರಾ|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮುಮ್ಮುನರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಸೆಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂಥೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವನರರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ,
ಅವತಾರಕಾಂಡ

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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THE RATIONALIST

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

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RS. 15—00

IMPRESSIONS OF INDIA.

(Continued from last issue)

In India a woman is accepted on her ability, and the brilliance of the Indian women's intelligence does not appear to arouse jealousy and resentment from her male colleagues.

It was on my second visit in April that I felt the impact of the tremendous new India which is emerging slowly but surely with Independence. This is the India of steel mills and vast irrigation projects, of new industries and new factories, of long term agricultural programmes and an emergence of free enterprise. An India which I believe will make this continent of 480 million people one of the greatest powers in the world.

I found evidence of this awakening among the businessmen I met in Madras, in the conversations I held with the Maharaja and Professors in Mysore, in the factories I visited at Cochin and Ernakulam and the industrial development I saw in Bombay.

What is hindering the prosperity of India with vast resources, her unlimited labour force and her incredible numbers of brilliant intelligent educated men and women who could put her scientifically and industrially on top of the world? First a country must be fed. A professor of agriculture I met in Mysore told me that 50 per cent of the food grown in India is lost before it reaches the consumer. "Thirty per cent is ruined by rodents in the field," he said. "Ten per cent goes bad, 7½ per cent is badly processed, 2½ per cent is lost in distribution. His contention is borne out by the figures given from Delhi last month. The population of rats number 2,400 million. At the last cattle census five years ago it was found that India had 176 million unproductive ownerless cows which roam unchecked, and 51 million buffalos. They are increasing at the same rate as humans, more than two per cent a year.

I saw the "sacred" cows. I also saw the crows eating, without any attempt to drive them away, the grain that was being dried by the road-side in the villages. Why beside or on the road, I wondered, when there were acres of sunbaked land away from the dust and the traffic?

As a visitor to India one hates to criticise. It is your country and such a lovely, kind, enjoyable one that one feels churlish to even suggest improvements. But because I love India so deeply, as do many people in Great Britain, I want to see her successful.

Having achieved national independence, she must have national security and that depends on development of her vast natural resources, export trade and diplomatic relations with other countries. Into this comes inevitably the Tourist trade which is already the fourth largest industry in India and a most welcome export.

Will Indians forgive me if I make a practical suggestion? All tourists worry about their health. No one wants to be ill far from home. Already the Indians are aware of this and every effort is made to provide boiled water in hotels and guest-houses. But boiled water is not very palatable and that eternal question of "Is this boiled?" gets on one's nerves In India there are many pure springs. There is an excellent one, for instance, in Mysore. To bottle this water and see that it is on sale at every railway station, hotel and road side stall should not be difficult. Actually, it would cost very little but would reap inestimable benefit of confidence and good-will especially from the American visitors.

The greatest source of untapped wealth in India lies in her brainpower. The new Vice-Chancellor at Bombay University, whom I

EX-F. M. CONDEMNS FOOLISH PLANNERS

There was no inherent reason why things should so fail in India as to warrant devaluation of the Rupee. What was required was proper guidance and direction, Dr. C. D. Deshmukh, former Union Finance Minister, says.

"We have lived far beyond our means," he said presiding over a debate on "Devaluation and the Indian Economy."

To live within the means in future, Dr. Deshmukh said, would require that "we should deliberately be less dependent on external assistance. That kind of thing would help us to be more self-reliant and a little more introspective."

The Government lacked competence, he said, adding amidst cheers "we should harness the best talent available, excluding myself, from universities, industries and other fields, to run the Government. People should not be selected from a narrow universe."

Dr. Deshmukh said devaluation by any one developing country which relied for its exports on primary commodities would harm the exports of competitive developing countries while at the same time enriching the affluent nations.

With the talk of devaluation abroad, the decision was almost forced on the country unless the Government had decided with determination to take a different line altogether, he said.

Dr. Deshmukh said the world had talked about the devaluation because India wanted to go in for an ambitious plan of economic development. With inflation rampant in the country, coupled with a certain amount of price distortion, it was but wise to countenance extension of foreign aid to India.

He added it was not so much the pressure of certain bodies like the World Bank, International Monetary Fund or the Aid agency but "it is the world opinion, so to speak, which compels one to devalue one's currency. I think it was more or less inevitable."

Dr. Deshmukh said selective devaluation had been built into the system for some time. Some important businessmen had claimed that the extent of its evil was, officially overstated but he was inclined to

(Continued on page 6.)

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saw there, said: "Intellectuals and politicians must get together. One cannot divide them because they both contribute to the life and happiness of the people. The intellectuals cannot sit in their tents and not take part in politics. Only by an amalgamation of the two can we ensure the prosperity of the future."

There has never been a time in world history when it has been more necessary for science to develop hand in hand with our spiritual and political need. I only pray that India, as she becomes a great and powerful democracy will not lose the simple friendliness and the pride and dignity which comes from her Aryan forbears who were also ours.

The deep bond of friendship between Great Britain and India has stood the test of centuries. We have had our differences, there have been personal feuds, many misunderstandings, but despite all this, we are united not only by a common ancestry but by similar idealogies and similar ideals.

We in the West may be able still to show India the way in industrial development, but in human relationships, in kindness, sympathy, good manners and friendliness, India can teach us all a lesson. That is why I love India and her people with all my heart, that is why I long to return.

BARBARA CARTLAND.

The Rationalist

LANGUAGE BOUNDARIES

"One of the difficult problems that is facing the States Reorganisation Commission presided over by Sir Fazl Ali is to determine which language is predominant in a given region, for it is not a matter of mere statistics. From the questions put to the witnesses appearing before them either as individuals, or on behalf of the numerous political and local and cultural organisations in different parts of India by the members of the Commission it appears that they are simply thinking in terms of linguistic majorities or minorities, including the floating population in their calculation. At least it seems so from what has been reported in the newspapers, especially the great English language dailies like the Hindu, the Amrita Bazar Patrika, etc. It may be that we are perhaps, doing injustice to them.

This difficulty is enhanced by the fact that there is often "no hard and fast boundaries" between two languages, especially the Aryan languages of Northern India. Each one in turn merges imperceptibly into its neighbour; and it is often impossible to say exactly where the one language ends and the other begins. It is complicated by immigration and emigration, casual, periodic, temporary and permanent, as also the shifting dates of census and the change-over from the de facto to the de jure basis. Immigration of speakers of one of the two competing languages and emigration of the other from the particular region complicates the problem. The problem is not absent in South India. Andhra lost the city of Madras because the percentage of Telugu speakers has been decreasing, while that of Tamil speakers has been increasing during the last 70 years.

No area in India can be said to be purely uni-lingual. The highest that can be said is that in some districts the percentage of speakers of a particular language is over 90 or 95; in other areas it is much less The dominant language is often in a minority. Within the district one language is spoken in the east, and another in the west. Sometimes the minority speaks two or three or more local and tribal languages each very much different from the other The matter is further complicated by varying densities of population even within the district or the region under consideration There are other difficulties too.

The difficulties are there; but to think of in terms of simple linguistic majority or minority, even when the two neighbouring languages do not imperceptibly merge into each other would be an over-simplification of the matter and a wrong approach to the problem.

We would illustrate our meaning and what we want to say by a diagramatic distribution of two neighbouring languages Such distribution is not rare and is often found in linguistic borders. In the diagram the distribution in space is shown exaggerated for the sake of clearness.

(To be continued.)

T. C

ಪ್ರಾತಸ್ಸಂಧ್ಯಾವಂದನವತ್.

(Continued from last issue.)

ಜೀವೇಮ ಶರದಶ್ಶತಂ, ನಂದಾಮ ಶರದಶ್ಶತಂ, ಮೋದಾಮ ಶರದಶ್ಶತಂ, ಭವಾಮ ಶರದಶ್ಶತಂ, ಶೃಣವಾಮ ಶರದಶ್ಶತಂ, ಪ್ರಬ್ರವಾಮ ಶರದಶ್ಶತಂ, ಅಜೀತಾಸ್ಯಾಮ ಶರದಶ್ಶತಂ, ಜ್ಯೋಕ್ಚಸೂರ್ಯಂ ದೃಶೇ ॥ ಯ ಉದಗಾನ್ಮಹತೋರ್ಣವಾದ್ವಿಭ್ರಾಜಮಾನಃ ಸರಿರಸ್ಯಮಧ್ಯಾತ್ ಸಮಾ ವೃಷಭೋ ರೋಹಿತಾಕ್ಷಃ ಸೂರ್ಯೋ ವಿಪಶ್ಚಿನ್ ಮನಸಾ ಪುನಾತು ॥ ಸಂಧ್ಯಾಯೈನಮಃ ಇತ್ಯಾದಿ ಅನ್ತಂ ಪೂರ್ವವತ್.

ಶ್ರೀರಂಗಮಂಗಳಮಣಿಂ—ಶಿರಸಾಯದುಶೈಲದೀಪಂ ॥

ಸಾಯಂ ಸಂಧ್ಯಾವಂದನಂ.

ಪಾದೌ ಪ್ರಕ್ಷಾಳ್ಯ ಆಚಮ್ಯ—ಪ್ರಾಣಾನಾಯಮ್ಯ ಶ್ರೀಭಗವದಾಜ್ಞಯಾ ಶ್ರೀಭಗವತ್ ಕೈಂಕರ್ಯರೂಪಂ ಶ್ರೀಮನ್ನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಂ ಸಾಯಂಸಂಧ್ಯಾಂ ಉಪಾಸಿಷ್ಯೆ—ಆಪೋಹಿಷ್ಠೇತಿ ಪೂರ್ವವತ್. (ಸೂರ್ಯಶ್ಚ ಮಂತ್ರಕ್ಕೆ ಬದಲಾಗಿ)

ಅಗ್ನಿಶ್ಚ ಮಾಮನ್ಯುಶ್ಚ ಮನ್ಯುಪತಯಶ್ಚ ಮನ್ಯುಕೃತೇಭ್ಯಃ । ಪಾಪೇಭ್ಯೋ ರಕ್ಷನ್ತಾಮ್ । ಯದಹ್ನಾ ಪಾಪಮಕಾರ್ಷಂ—ಮನಸಾವಾಚಾ ಹಸ್ತಾಭ್ಯಾಂ । ಪದ್ಭ್ಯಾಂ ಉದರೇಣ ಶಿಶ್ನಾ—ಅಹಸ್ತದವಲುಂಪತು । ಯತ್ಕಿಂಚ ದುರಿತಂಮಯಿ । ಇದಮಹಂಮಾ ಮಮೃತಯೋನೌ ಸತ್ಯೇ ಜ್ಯೋತಿಷಿ ಜುಹೋಮಿ ಸ್ವಾಹಾ ॥

ಆಚಮ್ಯ—ದಧಿಕ್ರಾವ್ಣ್ಣೋ ಇತ್ಯಾದಿ ಪೂರ್ವವತ್. ಏತದಾರಭ್ಯ ಉಪಸ್ಥಾನ ಪರ್ಯಂತಂ ಪ್ರಾತಸ್ಸಂಧ್ಯಾವಂದನವತ್ ಕುರ್ಯಾತ್.

ಉಪಸ್ಥಾನ ಮಂತ್ರಃ—ಇಮಂಮೇ ವರುಣಶ್ರುಧೀಹವಮದ್ಯಾಚಮೃಡಯ. ತ್ವಾಮವಸ್ಯುರಾಚಕೆ-ತತ್ವಾಯಾಮಿ ಬ್ರಹ್ಮಣಾವಂದಮಾನಃ, ತದಾಶಾಸ್ತೆ ಯಜಮಾನೋಹವಿರ್ಭಿಃ—ಅಹೇಡಮಾನೋ ವರುಣೇಹಬೋಧಿ ಉರುಶಗ್ಂ ಸಮಾನ ಆಯುಃ ಪ್ರಮೋಷೀಃ—ಯಚ್ಛಿದ್ಧಿತೆ ವಿಶೋಯಥಾ ಪ್ರದೇವವರುಣವ್ರತಮ್-ಮಿನೀಮಸಿದ್ಯವಿದ್ಯವಿ । ಯತ್ಕಿಂಚೇದಂ ವರುಣ ದೈವ್ಯೆ ಜನೇಭಿದ್ರೋಹಂಮನುಷ್ಯಾಶ್ಚರಾಮಸಿ । ಚಿತ್ತಿ ಯತ್ತವ ಧರ್ಮಾಯುಯೋಪಿಮಮಾನಸ್ತಸ್ಮಾದೇನಸೊದೇವರಿಷಃ । ಕಿತವಾಸೋ ಯದ್ರಿರಿಪುಃ ನದಿವಿ ಯದ್ವಾಘಾಸತ್ಯಮುತಯವಿದ್ಮ । ಸರ್ವಾತಾವಿಷ್ಯಶಿಥಿರೇವದೇವಾ । ಅಥಾತೇಸ್ಯಾಮ ವರುಣಪ್ರಿಯಾಸಃ ॥

ಇತಿ ಉಪಸ್ಥಾಯ ಪ್ರತೀಚ್ಯೈದಿಶೇನಮಃ ಉದೀಚ್ಯೈದಿಶೇನಮಃ ಪ್ರಾಚ್ಯೈ-ದಕ್ಷಿಣಾಯೈ ಭೇದಂವಿನಾ ಅನ್ಯತ್ಸರ್ವಂ ಪ್ರಾತಸ್ಸಂಧ್ಯಾವಂದನವತ್ ಕುರ್ಯಾತ್.

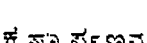
ಸಾಯಂ ಸಂಧ್ಯಾವಂದನಂ ಸಂಪೂರ್ಣಂ.

ಜಪ: ಪ್ರಾತಸ್ಸಂಧ್ಯಾ ಜಪವನ್ನು ನಿಂತುಕೊಂಡು ಮಾಡಬೇಕು, ಸಾಯಂ ಸಂಧ್ಯಾ ಜಪವನ್ನು ಕುಳಿತುಕೊಂಡು ಮಾಡಬೇಕು, ಉದಯಾನಂತರ ಗೌಣಕಾಲದಲ್ಲಿ ಜಪವನ್ನು ಮಾಡತಕ್ಕವರೂಕೂಡ ನಿಂತುಕೊಂಡೇಮಾಡಬೇಕು, ಆಮಂಡಲದರ್ಶನಾತ್—ಅನಕ್ಷತ್ರೋದಯಾತ್—ಎಂಬುವ ವಾಕ್ಯಗಳಿಗೆ ಮುಖ್ಯಕಾಲ ಬೋಧನಾರ್ಥವೆಂದು ತಿಳಿಯತಕ್ಕದ್ದು. ಗಾಯತ್ರೀಜಪಮಂತ್ರವನ್ನು ಪ್ರಣವ-ಮೂರು ವ್ಯಾಹೃತಿ-ಗಾಯತ್ರಿಯನ್ನು ಹೇಳಿ ಜಪಮಾಡಬೇಕು. ಗಾಯತ್ರೀ ಹೋಮಕಾಲದಲ್ಲಿ ಪ್ರಣವ ವ್ಯಾಹೃತಿಗಳನ್ನು ಬಿಟ್ಟು ಶುದ್ಧವಾದ ಗಾಯತ್ರೀ ಮಂತ್ರದಿಂದಲೇ ಹೋಮಮಾಡಬಹುದು. ಈ ರೀತಿ ಪ್ರಣವ-ಮೂರು ವ್ಯಾಹೃತಿ-ಗಾಯತ್ರೀ ಮಂತ್ರ ಇವುಗಳಿಗೆ ಪಂಚಬ್ರಹ್ಮಯಜ್ಞವೆಂದು ಬೋಧಾಯನರು ಹೆಸರು ಕೊಟ್ಟು ಇದರಂತೆ ಪ್ರತಿನಿತ್ಯವೂ ಜಪಮಾಡತಕ್ಕ ಬ್ರಾಹ್ಮಣನನ್ನು ಪಾಪದಿಂದ ಬಿಡಿಸಿ ಪರಿಶುದ್ಧನನ್ನಾಗಿ ಮಾಡುವುವು ಎಂದು ಬೋಧಾಯನವಚನ.

ಆಚಮನ:

ಬ್ರಾಹ್ಮಣನು ಶುದ್ಧವಾದ ಸ್ಥಳದಲ್ಲಿ ಮಂಡಿಗಳನ್ನು ಮೇಲಕ್ಕೆ ಮಾಡಿ ಕುಕ್ರಗಾಲು ಹಾಕಿ ಪೂರ್ವ ಅಥವಾ ಉತ್ತರಮುಖನಾಗಿ ಕುಳಿತುಕೊಂಡು ಮಂಡಿಗಳ ಮಧ್ಯದಲ್ಲಿ ತೋಳುಗಳನ್ನಿಟ್ಟು ದಕ್ಷಿಣಹಸ್ತದಲ್ಲಿ ಉದ್ದಿನಕಾಳು ಮುಳುಗುವಷ್ಟು ಶುದ್ಧೋದಕವನ್ನು ಗ್ರಹಿಸಿ ಹೃದಯಕ್ಕೆ ವ್ಯಾಪಿಸುವಂತೆ ಬ್ರಹ್ಮತೀರ್ಥದಿಂದ ಕುಡಿಯಬೇಕು. ಹೀಗೆ ಮೂರುಸಲ ಕುಡಿದಮೇಲೆ ಮಧ್ಯದ ಮೂರು ಬೆರಳುಗಳಿಂದ ಬೇರೆಬೇರೆ ನೀರು ಮುಟ್ಟಿ ಮೂರುಸಲ ಅಥವಾ ಎರಡುಸಲ ತುಟಿಗಳನ್ನು ಒರಸಿ ಹಸ್ತವನ್ನು ತೊಳೆಯಬೇಕು. ಆಮೇಲೆ ದಕ್ಷಿಣಹಸ್ತದಿಂದ ನೀರುತೆಗೆದು ವಾಮಹಸ್ತ ಪಾದಗಳು ಶಿರಸ್ಸು ಇವುಗಳನ್ನು ಪ್ರೋಕ್ಷಿಸಿ ಅಂಗುಷ್ಠಾನಾಮಿಕಗಳಿಂದ ದಕ್ಷಿಣ ವಾಮ ಚಕ್ಷುಸ್ಸುಗಳನ್ನು ಮುಟ್ಟಿ ಅಂಗುಷ್ಠತರ್ಜನಿಗಳಿಂದ ದಕ್ಷಿಣವಾಮ ನಾಸಿಕಗಳನ್ನು ಮುಟ್ಟಿ ಅಂಗುಷ್ಠ ಕನಿಷ್ಠಗಳಿಂದ ದಕ್ಷಿಣವಾಮ ಕಿವಿಗಳನ್ನು ಮುಟ್ಟಿ ಹಸ್ತಗಳನ್ನು ತೊಳೆಯಬೇಕು. ಒಂದೊಂದನ್ನೂ ಕೇಶವಾದಿ ನಾಮಗಳನ್ನು ಹೇಳಿಕೊಂಡು ಮಾಡಬೇಕು.

॥ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು ॥



ಯಜ್ಞೋಪವೀತ ಧಾರಣಕ್ರಮಃ

ಪಾದೌ ಪ್ರಕ್ಷಾಳ್ಯ ಆಚಮ್ಯ, ಪವಿತ್ರಪಾಣಿಃ ಪ್ರಾಣಾನಾಯಮ್ಯ ಶುಕ್ಲಾಂಬರಧರಂ ವಿಷ್ಣುಂ ಶಶಿವರ್ಣಂ ಚತುರ್ಭುಜಂ ।

ಪ್ರಸನ್ನವದನಂಧ್ಯಾಯೇತ್ ಸರ್ವವಿಘ್ನೋಪಶಾಂತಯೆ ॥

ಯಸ್ಯ ದ್ವಿರದವಕ್ತ್ರಾದ್ಯಾಃ ಪಾರಿಷದ್ಯಾಃ ಪರಶ್ಶತಂ । ವಿಘ್ನಂ ನಿಘ್ನನ್ತಿ ಸತತಂ ವಿಷ್ವಕ್ಸೇನಂ ತಮಾಶ್ರಯೆ ॥ ಅಸ್ಯಶ್ರೀಭಗವತೋ ಮಹಾಪುರುಷಸ್ಯ ಶ್ರೀವಿಷ್ಣೋರಾಜ್ಞಯಾ ಪ್ರವರ್ತಮಾನಸ್ಯ ಅದ್ಯಬ್ರಹ್ಮಣಃ ದ್ವಿತೀಯಪರಾರ್ಧೆ ಶ್ರೀಶ್ವೇತವರಾಹಕಲ್ಪೆ ವೈವಸ್ವತಮನ್ವಂತರೆ

ಕಲಿಯುಗೆ ಪ್ರಥಮಪಾದೆ ಜಮ್ಬೂದ್ವೀಪೆ ಭರತವರ್ಷೆ ಭರತಖಣ್ಡೆ ಶಕಾ
ಬ್ದೆ ಮೇರೋಃ ದಕ್ಷಿಣೆ ಪಾರ್ಶ್ವೆ ಅಸ್ಮಿನ್ ವರ್ತಮಾನೆ ವ್ಯವಹಾರಿಕೆ ಪ್ರಭ
ವಾದಿಷಷ್ಟಿಸಂವತ್ಸರಾಣಾಂ ಮಧ್ಯೆ-ನಾಮಸಂವತ್ಸರೆ-ಅಯನೆ-ಋತೌ
ಮಾಸೆ-ಪಕ್ಷೆ-ಶುಭತಿಥೌ-ವಾಸರಯುಕ್ತಾಯಾಂ ಶ್ರೀಶುಭನಕ್ಷತ್ರ ಶುಭ
ಯೋಗ ಶುಭಕರಣ ಏವಂಗುಣ ವಿಶೇಷಣ ವಿಶಿಷ್ಟಾಯಾಂ ಅಸ್ಯಾಂ
ಶುಭ ತಿಥೌ ಶ್ರೀಭಗವದಾಜ್ಞಯಾ ಶ್ರೀ ಭಗವತ್ ಕೈಂಕರ್ಯರೂಪಂ
ಶ್ರೀಮನ್ನಾರಾಯಣ ಪ್ರೀತ್ಯರ್ಥಂ ಶ್ರೌತಸ್ಮಾರ್ತ ನಿತ್ಯಕರ್ಮಾನುಷ್ಠಾನ
ಯೋಗ್ಯತಾ ಸಿದ್ಧ್ಯರ್ಥಂ ಯಜ್ಞೋಪವೀತಧಾರಣಂ ಕರಿಷ್ಯೆ ಇತಿ
ಸಂಕಲ್ಪ.

ಯಜ್ಞೋಪವೀತ ಧಾರಣಮನ್ತ್ರಸ್ಯ ಬ್ರಹ್ಮಾ ಋಷಿಃ ತ್ರಿಷ್ಟುಪ್ಛನ್ದಃ
ವೇದಾಸ್ತ್ರಯೋದೇವತಾಃ ಯಜ್ಞೋಪವೀತಧಾರಣೆ ವಿನಿಯೋಗಃ ॥

ಯಜ್ಞೋಪವೀತಂ ಪರಮಂಪವಿತ್ರಂ ಪ್ರಜಾಪತೇರ್ಯತ್ಸಹಜಂ
ಪುರಸ್ತಾತ್ । ಆಯುಷ್ಯಮಗ್ರ್ಯಂ ಪ್ರತಿಮುಂಚಶುಭ್ರಂ ಯಜ್ಞೋಪ
ವೀತಂ ಬಲಮಸ್ತುತೇಜಃ ॥ ಇತಿ ಧೃತ್ವಾ ಉಪವೀತೀ.

ಗೃಹಸ್ಥರು ಪುನಃ ಆಚಮನ ಪ್ರಾಣಾಯಾಮಗಳನ್ನು ಮಾಡಿ "ಗಾರ್ಹಸ್ಥ್ಯಂ ದ್ವಿತೀಯ ಯಜ್ಞೋಪವೀತ ಧಾರಣಂ ಕರಿಷ್ಯೆ" ಎಂದು ಸಂಕಲ್ಪಮಾಡಿ ನೊದಲಿನಂತೆ ಮಂತ್ರಪೂರ್ವಕವಾಗಿ ಎರಡನೆ ಯಜ್ಞೋಪವೀತವನ್ನು ಧರಿಸಬೇಕು.

ಯಜ್ಞೋಪವೀತವನ್ನು ಧರಿಸುವವರ ಉದ್ದೇಶ ದೇವಋಣ, ಪಿತೃಋಣ, ಮನುಷ್ಯಋಣಗಳನ್ನು ತೀರಿಸಬೇಕೆನ್ನುವ ನಿಯಮದ ಜ್ಞಾಪಕಾರ್ಥವಾಗಿ.

॥ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು ॥

TIES

The German Tie Institute in Dusseldorf, in search of new fashion impulses for the "good old tie", called Germany's young fashion artists to participate in a form and design competition. A total of 165 students from a number of different German fashion, handicraft and textile-engineering institutes participated with some 1 200 more or less unusual designs in the competition. A jury of 10 bestowed a first prize of 1,000 DM (250 dollars) and 500 DM (125 dollars) to the second prize winners in the form and design groups. Graphic artist Heide Brinegmann of the Hamburg Applied Arts School won the first prize for the best form design. Her creation, the short end of the tie is pulled through a slit and presented at the front, will probably be brought out on the market in the near future.

(Continued from page 3.)

believe that the system was not working very well. That indicated that possibility of devaluation of the rupee.

Devaluation was really an "expiation of the sin. That means if you do devalue, you imply you will not do the same thing again."

If the Government wanted an ambitious plan its implementation would need massive foreign aid. "You must then be guided by the conditions which your would-be helpers would like to lay down," he said.

"In other words, you are encouraged to take to the ambitious plan and to surrender a certain amount of the economic independence and thereby recreate the situation which has led to the devaluation.

Dr Deshmukh said some kind of a perspective of what had gone wrong would be needed. "We have lived far beyond our means misguided perhaps by statistical figures."

He said it was not clear if the Government had kept the price line, spent lesser amounts of money and built a kind of fisical policy aimed at progressively higher investment, the present situation could have been averted. It was matter still to be examined.

"I have come to the conclusion that we must learn to live within our means. It may be that we should deliberately be less dependent on external assistance. That kind of thing would help us to be more self-reliant and a little more introspective.

He said he was not criticising the present Government but generally there was no proper accounting for the lapse. "If you do not correct, we will go from one crisis to another."

If there had been balanced planning, the devaluation could have been averted. "With better governance and administration we can take care to ward off the aftermath of devaluation," he added.

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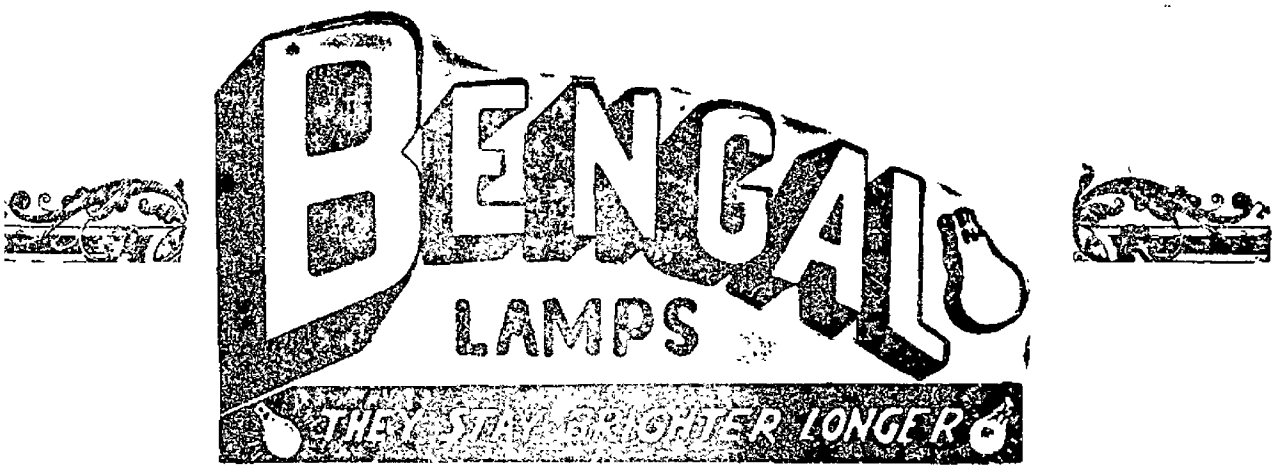

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LANGUAGE BOUNDARIES

(Continued from last issue)

Let us suppose the density of population to be the same or uniform throughout the region from left to right, or say from East to West. The height indicates the percentage of speakers of Language A or Language B; the top horizontal line indicates 100 per cent. The dotted line XY in the middle represents the 50 per cent level. Language A crosses the 50 per cent line XY at P and drops down very rapidly as we proceed towards right or West Language B crosses the 50 per cent line XY at Q, and decreases slowly as we proceed towards left or East. At R the two languages A and B are equal in number.

In determining the boundary between Languages A and B if the simple majority rule is strictly followed A cannot claim any land beyond pp'; similarly, B cannot claim any land beyond QQ'. To whom, A or B, the land represented by P'Q' is to be allotted, and on what principles? If the onus is thrown on A it loses P'Q'; if the onus is thrown on B it loses P'Q'. It may be that the entire region is now within State A, where A is the predominant language. If the question is why should P'Q' be detached from State A, as language B is not in majority. State B, (where B is the predominant language) loses it. If the question is why should P'Q' be retained in State A, as language A is not in a majority, it loses P'Q'. Much depends upon the form of the question.

In all the lands to the west of A, B is the dominant language though not the language of the local majority. Is it to be given to State B? Similarly, in all the lands to the east of R', A is the dominant language though like B not the language of the local majority. Is it to be given to State A? To which state, State A or State B, is the land represented by R'A' to be given?

The percentage of speakers of both A and B are the same at R. If all lands to the east of RR' is given to State A, the minority of B left there is represented by the vertically shaded areas ORR'. If all lands to the west of ORR' is given to State B, the minority of A left there is represented by the horizontally shaded area RR'A'.

The area ORR' represents the number of persons speaking language B, for we have supposed the density of population to be the same or uniform throughout the given region under discussion. Similarly, the area RR'A' represents the number of persons speaking language B. But area ORR' is much larger than the area RRA'; or in other words the number of persons speaking B left in State A is much larger than the number of persons speaking A left in State B.

The ideal solution would have been to leave no linguistic minorities in either A or B. But as that is not possible, the next best solution would be to try to make these areas as nearly to each other as possible; i.e., to make the number of speakers of A left in State B equal the number of speakers of B left in State A. For there is no reason why one language should lose more than the other.

This would ordinarily be the principle applicable to all languages except Hindi. In a conflict between Tamil and Telugu, between Malayalam and Kannada, between Marathi and Gujarathi, the above principle would help justice and equity. In a conflict between Hindi and any other language, Hindi should lose. Hindi is the national language of India; speakers of other languages have got to learn Hindi and are placed under a serious disadvantage. When the Railway Minister, Lal

Bahadur Sastri, makes his policy speech in Hindi in the Indian Parliament, Members ignorant of Hindi have got to remain silent. They cannot either appreciate or criticise the speech to influence their fellow members. And this in the first half of the fifteen years allotted to English as an alternative national language. With the progress of time this disadvantage will increase as Hindi is an aggressive language and speakers of Hindi are generally more intolerant than the speakers of any other language. Speakers of Hindi have an initial advantage; and they cannot in all equity and fairness compete with other languages on terms of equality. They should not be allowed to do so. Some handicap should be put on the speakers of Hindi. For example, in linguistic borders no region should be allotted to Hindi unless they are in two-thirds majority. If in a region all the languages including Hindi are in a minority: and if further Hindi happens to be the most numerous minority that region should not go to Hindi unless the speakers of Hindi there exceed the next best minority by say 16 or 17 per cent of the total population. Speakers of Hindi in such regions will not be at a disadvantage; for Hindi being the national language, it will be taught in schools; names of railway stations will continue to be painted in Hindi; and so on and on.

In our above discussions we have oversimplified the matter by assuming the density of population to be uniform throughout the region. But, in fact, it is seldom so, even in rural areas; far less in urban and industrial areas. Density is expressed as so many persons per square mile. But the basic data are the area of a police station and the number of persons enumerated there. Police stations are not natural geographical units. They were and are formed for an entirely different perpose, having regard to "Law and Order"; having regard to the peaceful nature or otherwise of the inhabitants, having regard to the occurrence of serious and violent crimes there; having regard to the disproportion between sexes in the floating population, having regard to the means of communication, easy or otherwise, with the headquarters; and various other factors. One Thana may be very large; another small. It is the disregard of this cardinal fact at the time of the Radcliffe Award in 1947, which showed a much larger area in both the Punjab and Bengal to be Muslim majority area than their total population strength would warrant, and it is responsible for a bigger East Pakistan and a larger slice of the Punjab being allotted to Karachi.

Mostly, in coming to a just and proper decision the Commission should exclude floating population of the region from consideration. For inclusion of them will complicate matters. We will illustrate the difficulty by a similar diagram.

The original distribution of Language A was along $AB_1\ A_1\ A_2\ A_3\ A_4$. On account of influx of floating population speaking A, the present distribution is along $AB_1\ B_2\ A'\ A''\ A'''\ B_4\ A_3\ A_4$. The original distribution of language B was along $BB_1\ B_2\ B'\ B''\ B_5\ B_6$; the influx has depressed their percentages; and their present distribution is along $B\ B_1\ B_2\ B_3\ B_4\ B_5\ B_6$. According to original distribution B might have claimed up to P: but now it cannot claim beyond S. What about the territory PQ? It is a pocket in A territory. Though the percentage of B is less between Q and S, their actual number may not have decreased, rather increased on account of their natural growth. Because B permitted or could not prevent or invited immigrants speaking A, are they to lose all lands between Q and S, or between P and S?

T. G.

in Modern Review.

The Rationalist

INDIA'S DEFENCE

RAMANAND CHATTERJEE

In this article I wish to make some observations on Sir Jadunath Sarkar's article in the last October number of this Review with the above heading. I do not intend to examine all his statements and arguments, as that would require more space than is available; nor have I sufficient time at my disposal for the purpose.

"Good government can never be a substitute for self-government"—one of Sir Henry Campbell-Bannerman's dicta, has been styled a jingle by Professor Sarkar. It is more than a jingle; it is to me so obviously true as to be almost a truism. Arthur James Balfour (afterwards the Earl of Balfour) is credited with a similar dictum, viz, "We are convinced that there is only one form of government, whatever it may be called, namely, where the ultimate control is in the hands of the people."

It is part of man's glory that, within limits imposed by his nature and powers, he can be a self-initiating, self-directing, self-correcting and self-controlled being. "Other-rule" must necessarily to a great extent deprive him of powers and opportunities of initiative, self-direction, self-correction and self-control.

The best form of "other-rule" must, in other words, necessarily deprive the people ruled of the power of managing their own affairs, of the power and advantage of initiating measures, of making mistakes and correcting themselves and learning thereby, and of controlling themselves and their representatives. No government can be called "good" which dwarfs and atrophies the manhood of a people in this way. It is possible for a people under the best "other-rule" to be well fed, well clothed, well housed, well taken care of in sickness, well trained to produce crops and manufacture goods, and so on (though British rule in India is not "other-rule" of this description): but by the very fact of its being other-rule," it must fail to give full scope to and strengthen those faculties and powers of man, referred to above, which are some of the things which distinguish him from cattle and other lower animals. Hence, though the best "other-rule" may be an ideal form of government for the lower animals, it can never be "good" government for man, particularly for that part of his nature which distinguishes him from brute beasts.

Self-rule may certainly be also such as would not entitle it to be called good government in the ideal sense. It is possible, however, for the best self-rule to be fit to be called good government in the highest sense; but the best foreign rule can never, as we have shown above, fulfil all the conditions of an ideal good government.

For these reasons, I think it is quite correct to say that good government in the popular acceptation of the expression can never be a substitute for self-government. I go a step further and assert that it is possible only for self-rule to be styled good government in the strict sense of the term and that "other-rule" even of the beat kind can never conduce to the welfare of the higher nature of man.

Professor Sarkar says that in relation to self-government "a day of disillusionment comes to every one of us." I confess it has not come to me yet, and that I have not yet "grown up into a cynic." I have not "given up all thinking about the country's future."

(To be continued).

PRAISING CHILDREN

On five consecutive days the children in one class at school were given arithmetic to do.

On the following morning the teacher praised a third of them for their good work, chided another third, and did not even mention the work done by the remainder.

All this was part of an experiment to assess the pupils' reactions.

The experiment proved that praise appreciably improved the childrens' achievements in arithmetic. The same thing happened after the first reprimand.

After every subsequent reproof, however, the achievements of the children concerned fell considerably.

Continually ignoring the third group led to a slight improvement on the first day, which fell continuously thereafter. Thus the teachers' lack of interest in the student's achievement lessens his interest in the work.

An experiment with 50 male and female college students produced a similar result.

After a few sentences of neutral content like "In winter the fields are monotonous," there followed ten fairly unpleasant sentences like "I am bad at coding" and "my family takes no notice of my opinions."

During the ciphering of the neutral sentence the experimenter chided some of the students; "I'm afraid you are not concentrating; you could work better." Or said: "You are too slow; can't you do it a little more quickly?"

The number of errors and the time taken to code each sentence were registered.

Although most of the students were relaxed and amused during the experiment, with only one exception they made 50 per cent more errors while coding the unpleasant sentences or after being criticised by the experimenter than they did in neutral sentences. They also needed eight per cent more time for them.

The conclusion is that deprecating and negetive statements by the teacher are not very encouraging and can even be actively discouraging.

This may not be very surprising. People have realised for a long time that praise, even if frequently indulged in, leads to improved achievements.

They also know that reproof often leads to unfavourable results for the student. It lessens his achievement and lowers his self-confidence.

But praise does not always have a good effect. In his book on Educational Psychology, Prosessor R. Tousch (Hamburg) mentions, among others, the following reasons why he does not support the "usual and widespread attitude" that praise always has desirable educational results.

Praise is an attitude often applied in a relationship of depenpence, where an inferior is dependent on a superior, for instance. It is more seldom observed among equals as a genuine expression of appreciation, between husband and wife, for instance.

Praising a child in the presence of brothers, sisters or other children frequently leads to an undetermining of the good relationship existing among the children, and to one child's being more strongly orientated towards the teacher.

If the good work of some children is praised, the bad work of others is usually criticised. Yet criticism often leads to undesirable mental repercussions.

Frequent praise evidently causes people to expect recognition and commendation of their work from superiors and does not

much encourage them to evaluate their own achievements and attitudes.

"Praise induces children to feel pleasure, some pride and a certain kind of satisfaction," Professor Tausch admits. Yet, he believes, if one wants to express one's satisfaction with children, praise is not the only way of doing it.

There are other means: genuinely acknowledging the child as a person, friendliness, a relatively large degree of freedom, granting him or her responsibility and the chance to make decisions for him or herself.

Moreover, children can be made to realise with satisfaction that their behaviour has been correct by other means than praise, by factual discovery, for instance.

If a child manages a particularly long jump during the athletics period, the teacher might say: "I think that has been your longest jump so far, Nick." When a child announces that he has already finished a calculation and asks, "Is that right sir?" the teacher can reply: "I make it the same."

What matters therefore, is not to to praise the child to his face, but to allow him to draw his own conclusions about his behaviour. Thus the teacher does not say: "You've done it marvellously again." He says: "I'm glad to see you know how to do this work now."

The mother should say: I'm surprised to see you have learned to swim so quickly."

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Chaturdham Veda Bhavan Trust, constituted in Uttar Pradesh, with Mr. M. Anantasayanam Aiyangar, Governor of Bihar, as Chairman, to take steps to present the universal aspect of the vedas to the mind of the Indian people, proposes to establish cultural and educational centres, in Badrinath, Jagannath-Puri, Dwaraka and Rameswaram.

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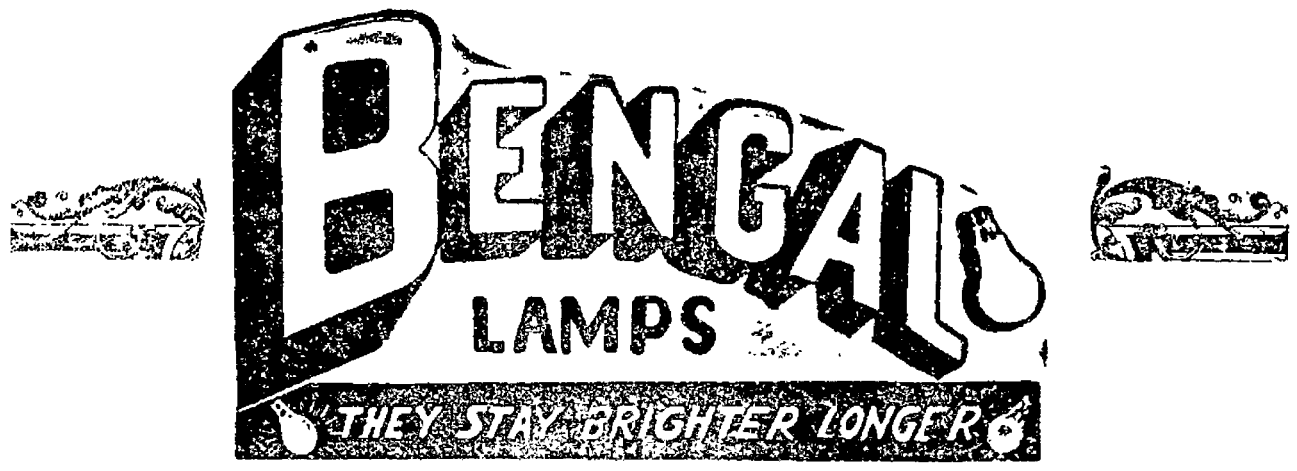

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RAMANANDA CHATTERJEE

(Continued from last issue)

In the concluding paragraph of his article Prof. Sarkar asks: "Are these possible in India, as it actually is to-day?" The answer is, of course, in the negative. But that does not mean that things cannot be better in any future, near or distant. But things cannot be much better under "other-rule": they can improve only under self-rule. I admit that under self-rule things may possibly be even worse than they are now. But whilst under "other-rule" there is no possibility of substantial improvement, under self-rule there is. For India's unsatisfactory condition "as it actually is to-day," "other-rule" is to a great extent responsible. But of the truth of that fact one does not catch even a glimpse in Prof. Sarkar's article. He mentions many conditions which India must fulfil before she can be self-governing; but if this be true, it is no less true that India cannot satisfy these conditions before and unless she has had self-rule. That may be a vicious circle, but it is a fact.

That even a very small amount of self-government may be better than the British variety of "other-government" in India I propose to suggest by quoting the following passage from Progress of Education in India, 1922–27 by R. Littlehails, C.I.E., M.A., Educational Commissioner with the Government of India, Vol. i, page 11:

"Whatever may be the opinion held regarding the methods adopted or the standards of education attained, the foregoing tables unquestionably reveal the fact that there has been remarkable and unprecedented expansion during the quinquennium. The number of recognized institutions has increased by 37,737 as against an increase of 18,347 institutions in the previous quinquennium, and the number of scholars under instruction in recognized institutions of all kinds has increased by 2,787,125 as against an increase of only 534,917 in the previous period. It is true that progress in the previous quinquennium was seriously handicapped by post-war economic conditions, by epidemics and by the non-co operation movement. But even the removal of these obstacles during the period under review cannot by any means account solely for the recent remarkable statistical advance. The increase in the total number of pupils under instruction is over 100 per cent, higher than any previously recorded increase, the increase in the number of pupils in both recognized and unrecognized institutions between 1911-12 and 1916-17 being only just over 1,000,000. The progress made during the quinquennium can be appreciated by the fact that while prior to 1922 it took 42 years to increase the enrolment by less than 6·5 millions, it has taken only 5 years since 1922 to increase the total enrolment by over 2,75 millions in all kinds of institutions. In fact, over one quarter of the present total enrolment has been contributed during the last five years only."

The Ministers in charge of education during these five years had neither enough money nor enough power. Yet they succeeded in doing more for education than the Britishers and their servants were able to do before during any similar period.

In the second section of his article Sir Jadunath writes that "No State can live unless it has ensured effective military defence for itself" This may be true theoretically and in the abstract, but not true for all times and climes. In the early history of man, in many regions, individual men were not safe, they could not live, unless they could defend themselves. But with the advance of civilization, attacks of private

individuals on other private individuals were made unlawful; and now in all enlightened countries men who are physically unable to defend themselves need not generally feel that their lives are unsafe. What is against the law as regards individuals in all civilized lands, is not yet in practice recognized international law as regards the collections of individuals called nations, peoples etc. But theoretically the leading thinkers of the world are convinced that war is a crime and ought to be out-lawed. Hence we have the world court of international justice and arbitration, we have the Kellogg Peace Pact, we have an article in the covenant of the League of Nations providing for the settlement of all disputes between its Member States by arbitration. Some disputes have already been settled in this way. Therefore, we are on the way to a state of things when the free existence of a people may be possible even if it cannot defend itself by its armed might.

And even at present there are many small countries which are independent, though they cannot defend themselves against even a second-rate power. One of them Denmark, with a population of only about three and a half millions, is at present seriously considering a proposal placed before the Folketinget by its Minister of Defence to thoroughly disarm itself, depending entirely for its safety on the neighbourliness of other peoples.

The world war has shown that no country, however powerful, can defend itself, unaided, against powerful foes. Great Britain is a great power, France is a great power. And they had some European and other allies. But they could not have been victorious if America had not joined them in the fray. So even the most powerful nation cannot depend for its safety and freedom from attack entirely on a wholesome dread of its fighting forces in the breasts of other nations: it must to some extent depend also on their friendliness and goodwill.

Indians have not been distinguished for aggressiveness in ages past. A free India is not likely to be aggressive. Therefore, its friendliness to other peoples is calculated to evoke friendliness on their part.

But, it will be objected—and there is force in the objection, that Asia is not Europe and India is not inhabited by a white, Christian, European people, and, therefore, if India is to have and maintain a free existence, it must have the military power to defend itself. So let us see whether a free India would be able to fight in self-defence.

Professor Sarkar has saved us the trouble of proving from the testimony of very recent military authors that the European and Indian fighting races are physically equal, by taking it for granted. There are in fact several British officers of eminence, like Sir Ian Hamilton, who have said that it is the Sepoy who "does the hardest fighting." As for leadership in war, not to speak of the record of Indian military leaders and officers in pre-British days and in the eighteenth and in the nineteenth centuries during the British period, even so late as the last world war Indian officers gave unmistakable proof of it. The Indian troops which took part in it came partly (the larger number) from British India and partly from the Indian States. Those from the latter were commanded by Indian officers, who showed no lack of efficiency as compared with the British. Those from British India were commanded by European officers; but when these were killed or disabled, the Indian officers took command, and with complete success. Under the East India Company, sometimes even British troops were led by Indian commandants, with no bad results.

(To be continued).

The Rationalist

DEMOCRACY?

Professor Karl Jaspers, 83 year old philosopher of West Germany pictures below how party Governments tend to become oligarchic dictatorships.

"Democrcy in the Federal Republic is changing under our own eyes. Ways are embarked upon at whose end there is neither democracy nor a free citizen.

The people itself cannot share in ruling. The ruling is done by the representatives elected by it, the parliamentarians, who in their turn elect the chancellor

"Even the elections are no actual elections, but an acclamation of the oligarchy of parties."

"Only a party that gets at least 5 per cent of the total votes can get representation in the Bundestag This clause was not there in the first basic law but was decided later. By that again political life is diminished and anything new made more difficult. The clause is a security of the ruling parties' oligarchy against new parties."

"What is the parties' oligarchy?

"It first maintains a variety of parties both against the one-party system of a dictatorship as against the free formation of parties of an active democracy. It creates the authoritarian government through the minority of the citizens. This minority closely knit in itself rules the overwhelming majority of the people."

"parties' oligarchy, means:

"Contempt of the people. It tends to withhold information from people. One lets it rather remain foolish. The people also need not know the aims the oligarchy sets itself, if at all it has any."

"Since the establishment of the Federal Republic, the most powerful motive has been security."

"The security through juridical claims of the Federal Republic, which are not recognised as right by the foreign states, and which asserts that peace is endangered if these claims are not fulfilled, endangers security and itself becomes the origin of war danger. The unclarity about the actual world situation leads to a policy which increases insecurity while alleging that it is diminished."

"The way first to authoritarian rule, then to dictatorship is paved."

"This policy has no meaningful principles. They are replaced by dogmatic declarations, such as the Hallstein doctrine, which are not policy but an obstruction policy."

"A symptom for the course towards authoritarian state is the fearful safegu ing through banning parties hostile to state: In the Federal Republic the C munist Party was banned by the Fed Constitutional Court: Politically the not democratic."

"The urge for keeping things and for reducing the will to truth, even reliability of law, is increasing. The to power can grow unrestrictedly behind the veil of secrets. Arbitrary acts of authority are more frequent."

"On the way to dictatorship, the tendency for minimizing the basic rights grow."

"But this state itself harbours the tendencies that make it an authoritarian struc-

ture in which, of course, no monarch is ruling and neither wanted any longer, but in such a way that this state transforms itself into an authoritarian state with a spirit of servility to a great extent similar to the Wilhelminian time."

"What is happening on the road to dictatorship, but which can still be prevented, would one day be completed through the emergency legislation by means of these laws. Like Hitler came to recognize that in Germany he could only come to power by means of legality by which, after having got it, he cancelled all legality, thus the dictatorship by means of the emergency legislalion would do the same."

"By it (emergency legislation) the instrument is created by which, at a fatal moment, a single act can establish dictatorship, abolish the basic law and bring about a non-reversible state of political unfreedom. More even: The gravest danger to peace can come about and the new and final disaster be conjured up over Germany."

"Our state structure rests on the fear of the people, on mistrust against the people.

"The emergency legislation cannot be described a supplement to the basic law. It rather means the legalisation of annulling the basic rights laid down in the basic law."

* * *

Ghana and Indonesia have shown the disastrous end. In India we are at the stage of keeping the people in the dark and feeding them with lies. Ed.

VOX POPULI

Sir,—If the world has become a miserable place to live in. it is because of the politicians. In the name of unity.they are sowing seeds of disunity. In the name of religion they are spreading irreligion. In the name of peace they are raising disorder and turmoil. A piece of land has become a bone of contention between them.

Most of them are around sixty in age. Yet there is little wisdom and sobriety in them. It is difficult to say when wisdom will dawn on them. When would they realise that no bit of land belongs to either of the contending groups, that none of them will be bound down to this earth for ever? In the disorder and conflict engendered by these disputes innocent lives are lost. Evil forces are let loose and it is difficult to restore law and order. We have become the laughing stock of the world!

Our country has fallen on evil days. All noble ideals have been scattered to the winds. Selfishness, greed and vainglory seem to be the motives impelling these politicians. I wish they will devote some time every day to meditation on God and philosophic thinking in solitude. This may have a healing influence on their minds afflicted with wordly glory. They badly need to learn a little detachment, unselfishness, broadmindedness and right sense of values. Let our politicians become less of politicians and more of statesmen.

H. R. K.

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FRENCH INFLATION

"With typical French thrift and thought for the future, Roger Letourneau sold his house in Normandy and bought annuities that would provide a minimum of comfort and security for himself and his wife in their later years.

That was in 1927.

Today, as a result of France's destructive inflation, the cost of living is about 40 times what it was in 1927. And Roger Letourneau's widow has been cheated out of the comfort for which he sacrificed his house to provide for her.

As an "economically weak person"—to use the French official term for several million people living in similar penury—Marie Letourneau receives from the government a yearly allowance of 32,000 francs (about Rs. 306 at the devalued rate). This tiny subsidy, added to her meagre annuity, is of negligible help in keeping the wolf from her door. The pound of butter she could have bought for ten francs in 1927 now costs 400 franks! When shopping, she buys one egg at a time, a little milk every other day, a slice of ham once a week Thus has inflation victimized Marie Letourneau!

Her neighbour, Josep Thomas, cabinetmaker, retired in 1938. He was 63, and in 40 years of work he had built up a nest egg of two million francs (then about Rs. 166,250). Part of the sum was in savings banks, part in government annuities and part in gilt-edged securities. He looked forward to a pleasant life in retirement. But Josep Thomas reckoned without inflation.

Today he still has his pre-war yearly income of 60,000 francs, supplemented by the government allowance for the underprivileged. And his total present income is the equivalent of about Rs. 930 a year! He has had to sell practically everything he owned; during the winter he shivers in his shabby room, for he can't afford to buy coal at its present cost of 1,100 francs per hundredweight!"

* * *

India is on the way to such a state. But our Triumvirate in power, Indira, Sachin, and Ashok loudly deny it while in power, and will howl at it after they are dismissed!

Ed.

PROGRESS!

"The question of evacuation of all non-essential personnel from Bombay city was discussed recently between Chief Minister Naik and the representatives of the Municipal Corporation.

Bombay faces an unprecedented water crisis with the monsoon over one month overdue. There has been total absence of rain in the city and in the catchment areas. The city now receives 160 million gallons of water per day as against its requirement of 350 million gallons.

Wednesday has been declared as an additional holiday for industrial units to conserve the dwindling water reserves.

People have been requested to get themselves inoculated against typhoid and cholera.

Authorities will meet again on Monday to consider whether a phased evacuation programme is necessary.

Water supply to gardens, swimming pools and public fountains will be stopped with immediate effect.

The municipal Corporation warned that persons found guilty of water wastage would have their connections cut off immediately without any notice."

H. H. Mummadi Krishnaraja Wadiyar Jayanti Celebration Committee

request your presence on the occasion of
the Celebration of the 172nd Jayanti of

H. H. SRI MUMMADI KRISHNARAJA WADIYAR, G C.S.I.

under the Presidentship of

DR. M. SHESHADRI, M.A., Ph.D.,
DIRECTOR OF ARCHAEOLOGY AND PROFESSOR OF INDOLOGY,
MYSORE UNIVERSITY,

on Saturday the 30th July 1966 at 6 p.m.
at the Narasimharaja Sahakara Bhavana
100 Feet Road, Mysore.

G. R JOSYER,
M.A. HONS. F.R.S.E. M.R.S.L.
Convenor.

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯವರು

ತಾ|| ೩೦-೭-೧೯೬೬ ನೇ ಶನಿವಾರ ಸಾಯಂಕಾಲ ೬ ಘಂಟೆಗೆ
ಮೈಸೂರು ನೂರಡಿ ರೋಡ್ ಶ್ರೀ ನರಸಿಂಹರಾಜ ಸಹಕಾರ ಭವನದಲ್ಲಿ

ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ
೧೭೨ ನೇ ಜಯಂತ್ಯುತ್ಸವಕ್ಕೆ
ತಮ್ಮ ಸುಖಾಗಮನವನ್ನು ಬಯಸುತ್ತಾರೆ.

ಡಾಕ್ಟರ್ ಎಂ. ಶೇಷಾದ್ರಿ, ಎಂ.ಎ., ಪಿ ಹೆಚ್.ಡಿ.
ಡೈರೆಕ್ಟರ್ ಆಫ್ ಆರ್ಕಿಯಾಲಜಿ, ಮತ್ತು ಪ್ರೊಫೆಸರ್ ಆಫ್ ಇಂಡಾಲಜಿ, ಮೈಸೂರು ಯೂನಿವರ್ಸಿಟಿ.
ಅವರು ಅಧ್ಯಕ್ಷತೆ ವಹಿಸುತ್ತಾರೆ.

ತಾವು ದಯಮಾಡಿಸಿ ಭಾಗಿಗಳಾಗಬೇಕೆಂದು ಕೋರುತ್ತೇವೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.,
ಕನ್ವೀನರ್.

H. H. MUMMADI KRISHNARAJA WADIYAR
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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

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RS. 15—00

INDIA'S DEFENCE

RAMANANDA CHATTERJEE

(Continued from last issue)

"Our first Sipahi-levies were raised in the Southern Peninsula little by little, they proved that they were worthy to be trusted with higher duties, and once trusted, they went boldly to the front. Large bodies of troops were sometimes despatched on hazardous enterprisess, under the independent command of a native leader and it was not thought an offence to a European soldier to send him to fight under a black commandent. [p. 143.] A battalion of Bengal Sipahis fought at Plassey side by side with their commander from Madras: that the Bengal Sipahi was an excellent soldier was freely declared by men who had seen the best troops of the European powers [p. 149] But it was the inevitable tendency of our increasing power in India to oust the native functionary from his seat or to lift him from his saddle that the white man might fix himself there with all the remarkable tenacity of his race. As the degradation of the native officer was thus accomplished, the whole character of the Sipahi army was changed. It ceased to be a profession in which men of high position accustomed to command might satisfy the aspirations and expend the energies of their lives. All distinctions were effaced. The native service of the company came down to a dead level of common soldiering, and aising from the ranks by a painfully slow process to merely nominal command. There was employment for the many; there was no longer any career for the few. Thenceforth, therefore, we dug out the materials of our army from the lower strata of society, and the gentry of the land, seeking military service, carried their ambitions beyond the red line of the British frontier and offered their swords to the princes of the Native States [p. 154]. Kaye and Malleson's History of the Sepoy Mutiny (Silver Library Ed. Longman's & Co., vol. I.)

It may be said that the Indian officers in the British Indian Army were and are trained by Europeans. That is true, but that is no derogation from their merit. Were not the Japanese officers at first so trained? But Idnian armies led by Indian officers not trained by Europeans defeated troops led by British officers in many a battle in centuries preceding the present. I confine myself only to the British period of Indian history; else I could have referred to the military leadership of many Pathan, Mughal, Rajput, Maratha, and Sikh warriors.

It is not true that if a country be once or more than once conquered and held in bondage by another country for some length of time, that shows the inherent and permanent inferiority of the former. Great Britain had known suecessive waves of conquest by various European peoples for centuries. That does not show that country's permanent inferiority. Italy was a divided and subject country for fourteen centuries. But the Italians are now a powerful and united nation.

Referring to an opinion expressed in the Edinburgh Review, adverse to Indians, R. Rickards wrote a century ago:–

"In the first place, it is a mistake to suppose that the native princes of India have never been able to organize of themselves a native force'. The writer of this article must surely have forgotten such histories as the battle of Paniput: the total subversion of the Mogul empire by a Hindu power: the career of such men as Hyder Aly, and Tippoo Sultan: the defeat and surrender en masse, of British armies to native powers; the retreat and even flight of others: the ravage of our finest provinces even to the gates of their metropolises: the successful

resistance of a second-rate chieftain to five different attempts in 1805 by Lord Lake's army to storm the fort of Bhurtpore: and its being thought a glorious exploit when it fell at last in 1826 (but not till stormed) to a British force of 25000 men. All these occurrances, I say, with many others of a like stamp must have slipped the writer's memory or he must think them fabulous tales. No facts, however, in history are better authenticated. It is equally certain that there is not a native prince, nor petty chieftain, in India without an armed native force. Their contests have been as numerous, their ambition as aspiring, their enterprizes as daring, and their battles as bloody as in any part of the western world, in times when its civilization was no further advanced than the present state of the East. The mistake probably arises from comparing Indians, as they now are, with the most enlightened people of modern Europe: and because an obvious difference between the two families is now perceptible, the moral defects of the less advanced country (and would it not be a miracle were it otherwise?) are erroneously ascribed to natural imbicility of character. But in what respect, I would ask, were the nations of Europe, in the dark or middle ages, superior in manners, in refinement, in knowledge, in the arts of peace, or the science of war, to modern Indians? If a nation or nations had then existed, sufficiently advanced to produce such armies as those of France and England in the present day, and sufficiently enlightened to send forth such commanders as Napoleon Buonoparte and the Duke of Wellington, is it possible to conceive that the semi-barbarians around them would not, in pitched battle, be slaughtered and driven like sheep from every field, as Clive and Lawrence and Coote drove before them the native armies of India? But this is a question of discipline, of science, and civilization; not of personal bravery. Instances of enthusiastic courage, of heroic devotion, are innumerable in the histories of the East; and of fortitude in suffering, and voluntary submission to pain and privations, not to be surpassed by the most exalted of European martyrs. If, therefore, strength and vigour of mind, natural talent, energy, and industry, suited to their existing political state, be proofs of any value, the seeds of that moral growth which, under better culture, raised the western nations to the eminence of which they now boast, are assuredly not wanting in India. Adequate stimulation and instruction are its only need."

The author proceeds:

"Secondly, it is a mistake, in my judgment at least, to suppose the Turks a very different (that is a superior) description of people to Indians; and little, if anything, inferior to western Europeans. If this were the case, why have they not improved as rapidly as western Europeans? This argument has often been used to taunt Indians with moral incapacity; but if it be good for anything how comes it that the superior Turk has been for ages just as stationary as the incapable Hindoo? When 40,000 Turks, on the banks of the Danube, can make little or no impression on a small body of 4000 Russians, the politicians of the day exclaim, "This is precisely what we should expect from the character and tactics of the two people." Or when Buonaparte invaded Egypt in 1799, what enabled him to disperse Turks and Mamelukes, like chaff, but the very same cause—the same superiority of knowledge and science, which gave victory to Clive at Plassey, and to Wellesley at Assaye? The Turks, indeed, have had greater opportunities and means of improvement, than the other nations of the East. They have had more constant intercourse with the western Europeans. They have inhabited for ages the borders of science and civiliza-

(Continued on page 6.)

The Rationalist

MYSORE UNIVERSITY

President Radhakrishnan lamented the moral crisis facing the country and said in ever so many places people were behaving in a way which sullied the name of the country and resulted in destruction of public property.

Inaugurating the Golden Jubilee celebrations of the Mysore University at the specially erected artistic pandal at Manasagangothri campus, the President said: "If you want to be an university man, it is essential to have canons of conduct and norms of behaviour".

The President declared that democracy and violence could not go together. It was essential at a critical time like the present one that people should try to find out what real education meant, he said.

Dr. Radhakrishnan said, "Look at our country today and have a fine and full view of the social and political scene. You will discover that there is a moral crisis through which we are passing". In ever so many places, people are behaving as though they are working for our country but they are bringing into disrepute the fair name of the country, causing so much of loss to national property. They are really sullying the fair name of the country. We do not seem to realise that the property belongs to you, to me and to all of us. If anyone does anything which results in the loss, it is really a loss of national property. We are the losers".

"It is essential at a critical time like the present one that people should try to find out what education is. It is dissemination and adoption of right. There is always a streak of violence which makes a man to revolt, slay and murder. If you are a true university student, you should overcome this," the President said and added. "Democracy and violence do not go together and if you are democratic, you have to overcome violence."

Dr. Radhakrishnan said the presiding deity of Mysore suggests that the beast in man should be overcome. If they wanted to call themselves truly educated men, they must adopt what the deity suggested so that wisdom and justice would dawn on them.

Differences among people were bound to be there, but if they were true democrats, they would adjust and overcome the differences by mutual settlement, he said. They should never try violent means to settle their differences.

Dr. Radhakrishnan paid compliments to the late Maharaja of Mysore, Sri Krishnaraja Wadiyar, for starting the university with the help of late Dr. S. Visvesvaraya, the then Dewan, and said they got the best people from all over the country without any provincial or other considerations to work in the university. They tried to gather men purely on merit so that the university would be something different. He had no doubt that the same ideals were inspired by the present people who were conducting the affairs of the university.

They had a motto which said Gnana (knowledge) was not merely scholarship but education in depth.

"Gnana" without "viveka" was nothing. People should try to discriminate the right from the wrong. People must follow certain canons of conduct and behaviour so that life would be smooth or else life would degenerate.

AGE OF MARRIAGE

German women today prefer to get married during their early twenties, German men a few years later. The Association of Life Insurance Companies in the Federal Republic of Germany has closely examined the country's marriage habits and recenily published its findings in a year book. Accordingly, the greatest chances of becoming a wife exist during a girl's 23rd and 24th year. The greatest number of marriages take place during the 21st and 26th year. Chances for getting married rapidly decline after this time. The marriage probability for men remains good for another decade. They are "gladly taken" at 35 or 36. 70 per cent of Germany's young men between 26 and 27 are in "safe hands", compared to only 50 per cent at the turn of the century. At that time, however, young girls did not wed as early as they do today. Only every third to fourth girl was "taken care of" marriage-wise at the age of 23 or 24. Today, more than 60 per cent of the young ladies in this age group wear a wedding ring.

(*Continued from page 3.*)

tion : and with the admission of their alleged superiority, how are we to account for their stationary and backward state? The fact, however, is, that as long as despotism propped by ignorance and superstition, can hold the human mind in fetters, the Turks, like all other people, must continue to be the victims of its sway. But we see, and hear, and know, more of Turkey than of other eastern countries. It acts, occasionally, an important part in scenes of European diplomacy. Our newspapers, books of travels, and periodicals, bring it more frequently to our notice. We are more interested in its affairs, than in those of countries withdrawn from our observation by half the circumference of the globe. And when it was expected, though, as the event has shown without any just grounds, that the Turks, under a Sultan of genius and vigour, would resist more successfully than usual the progress of the Russian arms, we fancied, we discovered at once, in them, a superiority of character, little if at all below that of their European neighbors. Let us hope, therefore, that when we make the same discovery regading Indians, it may not be to our own severe cost!"

(*To be continued*)

FORM NO. 155. (See Rule 329)

Members' Voluntary Winding-up.

Name of Company: THE MANDAYAM CORPORATION, Ltd. MYSORE-4
(In Liquidation.)

NOTICE CONVENING ANNUAL GENERAL MEETING.

Notice is hereby given in pursuance of Section 496, that a General Meeting of the members of the abovenamed Company will be held at K I-1087, Hundred Feet Road, Mysore 4, on the 12th day of September 1966 at 3 o'clock, in the afternoon for the purpose of having an account laid before them showing the manner in which the Winding-up has been conducted, and the property of the Company has been disposed of and of hearing any explanation that may be given by the Liquidator.

Mysore.
Dated this 27th day of July 1966.

G. SRINIVASA JOSYER,
Liquidator.

At the instance of numerous admirers of the
late RULER OF MYSORE,

H. H. Naalwadi Krishnaraja Wadiyar

the Eighty-third Jayanthi
will be celebrated
at the Narasimharaja Sahakara Bhavana
100 Feet Road, Mysore.
under the Presidentship of

SRI J. B. MALLARADHYA, M.A., M.L.C., I.A.S. (Rtd.)

on Sunday the 7th August 1966, at 6 p.m.
I request you to grace the function.

G. R JOSYER,
M.A. HONS. F.E.S.S. M.R.S.L.
AUTHOR, "HISTORY OF MYSORE"

ಮಹಾತ್ಮ ಗಾಂಧಿಯವರಿಂದ "ರಾಜರ್ಷಿ" ಯೆಂದು ಪ್ರಶಂಸಿತರಾಗಿದ್ದ

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

೮೩ ನೇ ಜಯಂತ್ಯುತ್ಸವವನ್ನು

ಅನೇಕ ಗಣ್ಯಮಹನೀಯರ ಕೋರಿಕೆಯ ಮೇರೆ
ಮೈಸೂರು ನೂರಡಿ ರೋಡ್ ಶ್ರೀ ನರಸಿಂಹರಾಜ ಸಹಕಾರಭವನದಲ್ಲಿ
ತಾ|| ೭-೮-೧೯೬೬ ನೇ ಭಾನುವಾರ ಸಾಯಂಕಾಲ ೬ ಘಂಟೆಗೆ
ಶ್ರೀ ಜೆ. ಬಿ. ಮಲ್ಲಾರಾಧ್ಯ ಎಂ.ಎ., ಎಂ.ಎಲ್.ಸಿ., ಐ.ಎ.ಎಸ್. (ರಿ.)
ರವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ನೆರವೇರಿಸಲಾಗುತ್ತೆ.
ತಾವು ಮಿತ್ರರೊಡನೆ ದಯಮಾಡಿಸಿ ಅಲಂಕರಿಸಬೇಕಾಗಿ ಕೋರಿದೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್,
ಎಂ. ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.

NALWADI KRISHNARAJA WADIYAR

ಮ||ರಾ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟ ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ಪರಹಿತ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮ|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ. ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ಬೋಧನೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಯುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮ|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೬

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟವಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೫

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂ

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,
ಬೆಲೆ ರೂ. 10-0

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

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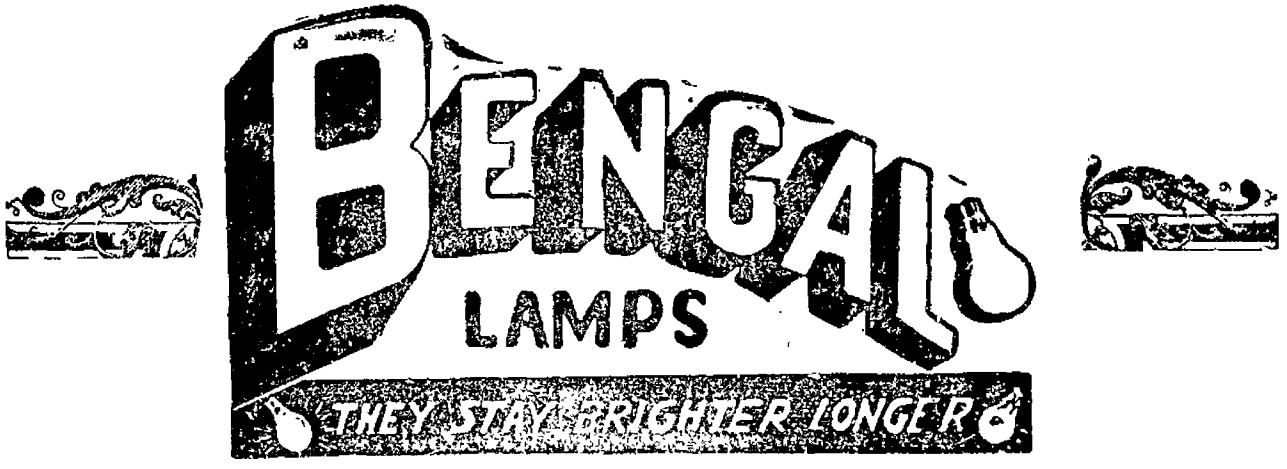

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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

NUNJANGUDE SREEKANTESWARA
BALANCE SHEET AS
FORM A

Corresponding Figures for 31st Dec. 1964. Rs. nP.	CAPITAL AND LIABILITIES	Rs- nP.	Rs. nP.
	1. **Capital—(a)**		
	Authorised Capital: 1400 shares of Rs. 50 each	70000 00	
	Issued Capital : 985 Shares of Rs. 50 each	49250 00	
	Subscribed Capital 985 shares of Rs. 50 each	49250 00	
	Amount called up at Rs. 50 per share	Nil	
	Less calls unpaid	Nil	
49250 00	Add forfeited shares	Nil	
49250 00			49250 00
	2. **Reserve fund and other Reserves —**		
34870 00	Statutory Reserve	35020 00	
2544 27	Dividend Equalisation Fund	2544 27	
37414 27			37564 27
	3. **Deposits and other Accounts—**	Nil	
26267 00	Fixed Deposits	Nil	
8709 47	Savings Bank Deposits	Nil	
3422 48	Current Accounts and Contingency Accounts		Nil
38398 95		Nil	
	4. **Borrowings from other Banking Companies, Agents etc.—**		
Nil	(i) In India	Nil	
Nil	(ii) Outside India		Nil
Nil	**Particulars—**		
	(i) Secured (Stating the nature of security)	Nil	
	(ii) Unsecured	Nil	Nil
5093 91	5. **Bills Payable**	1764 02	1764 02
5093 91			
	6. **Bills for collections being Bills receivable as per contra—**		
5064 08	(i) Payable in India	2635 70	
Nil	(ii) Payable outside India	Nil	
5064 08			2635 70
	7. **Other Liabilities.**		
1579 50	(i) Liability suspense	5538 24	
941 32	(ii) Interest on F.D. due, but not paid	Nil	
1402 75	(iii) Reserve for Income tax	1621 13	
139 25	(iv) Arrears of dividend	139 25	
3555 24	(v) Accrued Interest	3074 75	
7618 06			10373 37
	8. **Acceptances, endorsements and other obligations as per contra**		
	9. **Profit and loss Account.**		Nil
	As per last Balance Sheet ended 31-12-64 After appropriation made towards interim dividend for the half year ended 30-6-64 Rs. Nil.		
2658 28	Less appropriation made during the year as per Balance Sheet for 1964	618 38	
2658 28	Add profit for the year ended 30-12-65	618 38	
618 38	Less appropriation made for interim dividend for the period ended 30-6-65	1160 09	
Nil		Nil	1160 0
618 38			
	10. **Contingent Liabilities—(d)**	Nil	Nil
	Total		102747

BANK, LTD., NANJANGUD.

AT 31st December, 1965.

PROPERTY AND ASSETS	Rs. nP.	Rs. nP.	Corresponding Figures for 31st Dec. 1964. Rs. nP.
1. Cash—			
In hand	9844 67		15979 71
And with Reserve Bank and State Bank including the Agent of Reserve Bank (foreign currency notes)	Nil	9844 67	15979 71
2. Balance with other Banks (showing whether on Deposit or Current Account)—			
(i) In India, (Current Account)	18865 93		5811 68
(ii) Outside India.	Nil	18865 93	Nil 5811 68
3. Money at Call and Short Notice			
4. Investments (stating mode of valuation e.g, cost or Market Value : (f)—at cost:		Nil	
(i) Securities of the Central and State Governments and Govt. Trustee Securities, including Treasury Bills of the Central and State Govts. 10 and 12 year Savings Certificates at cost	Nil		30130 00
(ii) Shares (classifying into preference, ordinary deferred and other classes of shares and showing separately shares fully paid up and partly paid up) ..	Nil		
(iii) Debentures or Bonds	Nil		
(iv) Other investments (to be classified under proper heads) Nanjangud Taluk Treasury S B. a/c)	Nil		Nil
(v) Gold	Nil	Nil	30130 00
5. Advances (other than Bad and Doubtful Debts for which provision has been made to the satisfaction of the Auditors)			
I. Loans, Cash Overdrafts, etc :			
(i) In India	60484 47		75450 39
(ii) Outside India.	Nil	60484 47	Nil
II. Bills Discounted and Purchased : (including Treasury Bills of the Central & State Governments)			
(i) Payable In India	Nil		Nil
(ii) Payable Outside India	Nil		Nil
Particulars of Advances :			
(i) Debts considered good in respect of which the Banking Company is fully secured	28419 61		40239 63
(ii) Debts considered good for which the Banking Company holds no other security than the Debtors' personal security.	21372 11		21417 30
(iii) Debts considered good secured by other personal liabilities of one or more parties in addition to the personal securities of the Debtors.	10692 75		13739 15
(iv) Debts considered doubtful or bad, not provided for	Nil		Nil
(v) Debts due by Directors or Officers of the Banking Company or any of them either severally or jointly with any other persons.	3000 00		3000 00
(vi) Debts due by companies or firms in which the Directors of the Banking Company are interested as directors, partners or managing agents or in the case of private companies, as members.	Nil		Nil
(vii) Maximum total amount of advances, including temporary advances made at any time during the year to Directors or Managers or Officers of the Banking Company or any them either severally or jointly with any other persons (FF)	Nil		Nil
Carried over		89195 07	127371 78

H. H. MUMMDI KRISHNARAJA WADIYAR 183rd JAYANTHI

The 183rd Jayanthi of H. H. Mummadi Krishnaraja Wadiyar was celebrated on 30th July last at the Narasimharaja Sahakara Bhavana, Mysore before a large gathering of the elite of the City, under the Presidentship of Dr. M. Sheshadri, M.A., Ph.D. of Mysore Uuiversity.

After invocation, Sri G. R. Josyer, the Chairman and Convener of the Jayanthi Committee welcomed the huge gathering in felicitous terms. He referred to H. H Mummadi Krishnaraja Wadiyar as a modern example of the ideal Hindu Ruler of old, of his loving care for people's welfare and his constant endeovour to achieve that welfare. He complimented the Chairman, Dr. M. Sheshadri, M.A., Ph.D., Professor of Indology and Director of Archæology, on holding two such important offices, and said that his presiding over the function was most appropriate.

There was a programme of music and variety entertainment by students of the National Girls' High School, including a peacock dance by kumari W. Savitri which was highly appreciated by the audience. Rising amidst cheers, the Chairman Dr. M. Sheshadri, M.A., Ph.D. observed that for some years past he had noted the annual celebration of H. H. Mummadi Krishnaraja Wadiyar with interest, and that it was pleasant to him to be invited by Sri G. R. Josyer, to preside over it this year. H. H. Mummadi Krishnanaraja Wadiyar was a high-souled Indian Ruler, who faced adversity boldly, who upheld the rights of his Dynasty and his subjects with heroic endeavour, with kingly qualities which endeared him to the people of Mysore in his time, and still continue to be remembered a century after his demise. The celebration of such Jayanthies was a sign of enlightenment of the people of Mysore, since commemoration of the lives of great men was an inspiration to greatness. He esteemed Sri Josyer as a person of manysided eminence, a scholar of repute, an author whose writings were a delight to booklovers like the speaker, a publicist of distinction, a citizen with a long career of public endeavour in many fields. All in all, the speaker considered Sri Josyer a great man, and hoped that he would be spared for many years more to continue his many-sided good work, and remain a shining example of selfless public service. Presents were distributed to the participants in the entertainment from the National Girls' High School founded by Sri Josyer, and with a Vote of thanks and the singing of National Anthem the pleasant function concluded.

A PRODIGY

Kim Ung-yong of Seoul will be going to the United States this September to study under physics professor Allen D.. Schneid at the University of Michigan. He has a fluent command of English and German as well as his native Korean tongue. He solves complicated problems in differential and integral calculus with ease. He is a skilled caligrapher and writes poetry with more than the average amount of flair. You are now entitled to say: "So what?"

Kim Ung-yong is exactly three years old! That's what. A tiny boy—he stands just 34 inches high and weighs exactly 31·9 pounds—was born on March 7, 1963, the son of physics professor Kim Soo-sun, 33, who teaches at Hangyang University. His mother is Yoo Myung-hyun, also 33 and a teacher of hygienics at Seoul National University.

I went to Kim's house several days ago to talk to him, and in the course of the interview I asked him to write something for me. He contemplated for a while, and then wrote in Chinese characters: "A newsman's hand is a mirror as it reflects the thought with me." When I asked him to write more he chose English: "I do we come press uncle." I should explain that all Korea's children call their elders "uncle".

When I learned that he read the newspapers I asked him how he thought we could dispose of the war in Viet Nam. He asked me if there were enough arms and bullets, and when I said yes, he replied: "Kill the war itself with the arms!"

According to his father, Kim's growth has been extra-ordinary in many ways. On the 100th day of his life he cut 19 teeth, all at once. A day or two later he began picking up words. By the time he was six months old he was walking and learning by ear the names of trees and animals that appear in the text books of primary school children.

At 13 months of age he picked up several hundred words of English—enough to say simple sentences. A month later he began to speak German as well. Little Kim took to writing with Chinese brush and ink at the age of 18 months and a little later began drawing pictures with crayon. He started keeping a diary when he was two years and four months old—that is, one year ago—and since then has produced literally thousands of pages of writings, drawings and compositions.

A typical page of the diary, dated "August, 1965" (no date) describes the beginning of a thunderstorm:

"White clouds float in the sky,
"White clouds just like cotton:
"Why not spin the cloud-cotton
"And make cloths out of it;
"Where do the clouds go?

"Black clouds are covering white ones with hate.

"The white clouds, unable to see me, are running away with the wind.

"I hate the black clouds and come back to the room.

"Then the black clouds start shedding tears."

Being so bright—psychologists say little Kim has an IQ "over 200"—has its problems, too. One of them is fame. On a single day last month more than 700 visitors came to the house to see him! This moved him to irritation, and he wrote in his diary: "Visitors come every day and I have a head-ache as they bother me with many questions. I hate everylhing. Americans, English, Japanese, French and German people visit me. I don't want, and what I like is a crayon."

(Continued from page 2.)

	Rs. nP.	Rs. nP.	Corresponding Figures for 31st Dec. 64. Rs. nP.
B. F.			127371 78
(viii) Maximum total amount of advances, including temporary advances, granted during the years to the companies or firms in which the Directors of the Banking Company are interested as directors, partners or managing agents or in the case of private companies, as members. (FF)	Nil		Nil
(ix) Due from Banking Companies	Nil		Nil
6. **Bills receivable being Bills for collection** as per contra—	2635 70		5064 08
(i) Payable in India	Nil		Nil
(ii) Payable in outside Indiai		2635 70	5064 08
7. **Constituents' Liabilities for Acceptances, Endorsements and other obligations** as per contra		Nil	Nil
8 **Premises less Depreciation** (g)			
At cost as at 31st Dec 64	6761 41		6761 41
Additions during the year	Nil		Nil
	6,761 41		6761 41
Less depreciation to date	2,665 82		2560 12
	4095 59	4,095 59	2400 59
9. **Furniture and fixture less depreciation (g)**			
At cost as at 31—12—64.	2,612 80		2612 80
Additions during the year	5 00		Nil
	2,617 80		2612 80
Less sold during the year.	Nil		Nil
	2,617 80		2612 80
Less depreciation to date.	1,493 06		1433 86
	1124 74	1,124 74	1178 94
10. **Other Assets** including Silver to be specified (h)			
Stock of paper and stationery and advance payments of taxes etc.	5696 35	5696 36	5602 26
			5602 26
11. **Non-Banking Assets** acquired in satisfaction of claims) (Stating mode of valuation) (i) at cost.	Nil	Nil	Nil
12. **Profit and Loss.** (loss)	Nil	Nil	Nil
Total Rs.		102747 45	143417 56

M. K. SRINIVASA IYENGAR, B.COM.,
Certified Auditor.

R. JAYARAMACHARYA
I/C. AGENT (DIRECTOR)

Report of the Auditor to the Share-holders of the Nunjangude Sreekanteswara Bank Ltd., Nanjangud.

I have audited the Balance Sheet of Nunjangude Sreekanteswara Bank, Ltd., Nanjangud, for t ended 31st Dec. 1965 and the Profit and Loss Account for the year ended 31st Dec. 1965 and report thus: (a) In acco with provision of Section 29 of the Banking Companies Act 1949 read with the provisions to Sub-Section (1) an the Section 211 and Sub-Section (5) of Section 211 and Section 227 (5) of the companies act 1956, the Balance She the Profit and Loss Accounts are not required to be and are not drawn up in accordance with the sixth sche the Companies Act. 1956. The accounts are therefore drawn up in conformity with form A and B of the III sche the Banking Companies Act of 1949.

(Continued on Next page)

THE NUNJANGUDE SRIKANTESWARA BANK, Ltd., NANJANGUD

Profit and Loss Account for the year ended 31st Dec. 1965.

Form B.

sponding igures for t Dec, 1964. Rs.	nP.	EXPENDITURE	Rs.	nP.	INCOME	Rs.	np.	Correspondi Figures for 31st Dec. 196 Rs.	nP.
1644	75	1 Interest paid on deposits, borrowings, etc.	260	52	(Less provisions made during the year for bad & doubtful debts and other usual or necessary provisions).				
		2 Salaries and allowances and Prov. Fund (showing separately Salaries and allowances to Managing Director, Manager or Chief Executive Officer (1200—00	4200	00	1 Interest.	5481	57	7189	43
4625	00				2 Commission, Exchange, and Brokerage.	1149	12	833	93
165	00	3 Directors' and Local Committee Members' fees & allowances	140	00	3 Rent.	480	00	240	00
219	95	4 Rent, Taxes Insurance, etc.	214	69	4 Net profit on sale of investments gold and silver, land, premises & other assets (not credited to Account).	Nil		Nil	
20	00	5 Law charges	20	00	5 Net profit on revaluation of investments, gold & silver. land premises and other assets (not credited to Reserves or any paritcular Fund or A/c.	Nil		Nil	
211	88	6 Postage, Telegrammes, Stamps and D. D. Commion.	181	30	6 Income from non-banking assets, and profit from sale of or dealing with such assets	Nil		Nil	
170	00	7 Auditors' Fees	170	00	7 Other Receipts.	34	76	316	83
188	25	8 Depreciation on & repairs to the Banking Company's property	194	01	8 Loss (if any).	Nil		Nil	
241	44	9 Stationery, Printing, Advertisement etc.	188	00					
Nil		10 Loss from sale or of dealing with non-banking asset.	Nil						
475	54	11 Other Expenditure.	416	84					
618	38	12 Balance of Profit.	1160	09					
8580	19	Tota	7145	45	Total	7145	45	8580	19

JAYENDRACHAR
Accountant.

R. JAYARAMACHARYA.
I/C *Agent.* (DIRECTOR)

ectors :

1. K. Venkatasubban.
2. S. Venugopalachar. 3. R. Jayaramacharya

V. K. Narayana Iyengar.
PLEADER.

(b) In my opinion and to the best of my informatiouand according to the explanation given to me the said unts give the information required by the act in the manner so required and give a True and Fair view of the bank irs as on 31—12—1965. (c) Regarding the Profit and Lo ss account I have obtained all informations and explanations h to the best of my knowledge and belief were necessary for the purpose of audit. (d) In my opinion proper books of unts as required by law has been kept by the bank so far as appears from my examination of these books. (e) The k's balance sheet and profit and loss accounts dealt with by the report are in agreement with the books o unts.

(Sd) M. K. SRINIVASA IYENGAR, B.COM.
CERTIFIED AUDITOR,
17—2—1966.

ಮು||ರಾ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the ng women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಉಪಯೋಗವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಂರೆ ಇದೊಂದೇ. ಮೊನಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಕೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

**ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ**

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00.

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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RS. 15—00

INDIA'S DEFENCE

RAMANANDA CHATTERJEE

(Continued from last issue)

It should not be forgotten that, in spite of sectional strifes and bitterness, due to certain causes some of which are connected and some unconnected with British rule in India, the sense of common nationality, which was not entirely non-existent before, has been growing. This growth is due in part of substantially uniform administrative machinery, education of substantially the same type, countrywide commerce and communications, the impact of waves of "civilization" and of aggressive nationalism, racialism, industrialism and commercialism from abroad on the whole of India to a greater or smaller extent, and the sense of common wrong. The pride in India's past, and in the not significant amount of her children's modern achievements and the hope of a common glorious future have also been filling the minds of a larger and larger number of Indians with the lapse of years. According to my reading of the signs of the times, this sense of common nationality will grow as years pass. Present-day sectional strifes and bitterness have no doubt an ominous look. But some portion of these is due to conditions which have come into existence as concomitants of British predominance, and will disappear when that predominance is gone.

As regards "standardization of life and thought," I doubt if it is an entirely desirable thing. In fact, it is one of the evils laid at the door of militarism that it reduces vast numbers of men to the position of machines without independent thought, feeling, will and conscience. But so far as it may be necessary for defensive purposes, it is being produced by political, economic and social propaganda reaching down to larger and larger circles of the masses every day.

Both in Czarist and Soviet Russia, the Russian army has been composed of men of at least as great a variety of races, religious communities, and linguistic and cultural groups as the main sections of India's population. Yet neither in the past nor at present has the Russian army been insignificant.

As India is neither Central Asia nor Afghanistan, I do not propose to take any notice of Kipling's story given in section V of Prof. Sarkar's article. His sixth section is in praise of discipline, particularly of discipline in the British army. Many Indian armies and their leaders both in British and pre-British days have given proof of such surrender to discipline. I have no space or time to pick out examples. But I may be excused for showing the other side of the medal of British military discipline in the days of Wellington, to which Prof. Sarkar's examples belong. Sir John Fortescue is a recent and authoritative historian of the British army. Let us see how he describes the conduct of the British troops after the storming of Badajoz, a Spanish town, a town of their friends, though taken from the hands of the French who had been occupying it by force.

(To be continued)

ಯಜುರುಪಾಕರ್ಮ	0–2ಷ.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0–2ಷ.
ಭಗವದಾರಾಧನ	0–4ಂ.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸವಾಲಿ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–00.

ECONOMIC RUIN

(*Continued from last issue.*)

Mr. Mukerjee said the Government might try to cover up traces of its "crime," but it was common knowledge that the decision to devalue was forced on India by the "cloak-and dagger aid givers" in the U.S.

Referring in detail to the part the Planning Minister had played in the devaluation decision, he said: "Here is a man who gives a doormat to the U.S. to wipe its feet and enter on the role of a new East India Company. I wonder whether the country will ever forgive him."

Amidst laughter, he said the Finance Minister was like a man who carried a big drum which another fellow beats!"

Mr. Mukerjee said the Prime Minister, who sometimes looked "slightly bewildered" was firm in her support of the new financial policies. She was welcome to whatever ideas she held, but she had no business to be the Prime Minister of this country.

The Government lacked the courage to nationalise foreign trade. This measure would have prevented devaluation. The Government had failed to discipline the national economy. It lacked the faith and purposefulness needed to bring about higher production and equitable distribution.

Mr. Mukerjee said that while the Prime Minister was responsible for glib statements such as that the rise in price since devaluation was hardly noticeable, a post-devaluation survey had revealed that the price rise had been 15 and 30 per cent in seven weeks.

Mr. Nehru had agreed even in "his twi-light" to abrogate the Voice of America agreement once its implications were explained to him. It was ridiculous to expect anything of the sort from the present Prime Minister. After all, as Information and Broadcasting Minister, she had permitted a sort of "modified VOA deal" by the backdoor by "allowing hordes of American Peace Corps volunteers to set up transmitters in the countryside."

Mr. Mukerjee said it was "unworthy" not to realise that such obvious things as devaluation or the "notorious" fertiliser deal and limitless food imports were not only wrong in themselves but were also eroding the independence, dignity and political morals of the country.

He also found fault with India's attitude to the Vietnam problem. For some time the Prime Minister had tried to keep silent on this issue, but she opened her mouth only to discover during her recent tour that "she had put her foot into it."

In Vietnam, the Americans had challenged the world to question its right of intervention. The Indian Government, with its responsibilities as Chairman of the International Control Commission, should at least report to the world what was happening in Vietnam.

The Prime Minister had made a series of contradictory statements. Why were all sorts of proposals made without careful thought? Some people were already saying that India was practising "kindergarten diplomacy!"

Mr. Mukerjee said that our Consul-General in Saigon propagated the American view that South Vietnam was a sovereign independent country and that the U.S. bombings would induce North Vietnam to agree to negotiations.

Why had he not been sacked? "How long are we going to tolerate such riff raff funtioning as Indian diplomats?"

(*Continued on page 6.*)

H. H. NAALWADI KRISHNARAJA WADIYAR

ಶ್ರೀ ಮನ್ಮಹಾರಾಜ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೮೩ನೇ ಜಯಂತ್ಯುತ್ಸವವು 7-8-66 ರಲ್ಲಿ ಮೈಸೂರ್ ಸಹಕಾರ ಭವನದಲ್ಲಿ ಶ್ರೀ|| ಜೆ. ಬಿ. ಮಲ್ಲಾರಾಧ್ಯ M. A., M.L.C., I.A.S. ಅವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ವಿಜೃಂಭಣೆಯಿಂದ ನಡೆಯಿತು. ಪ್ರಾರ್ಥನಾನಂತರ ಶ್ರೀ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರು ಸಭಿಕರನ್ನು ಈ ರೀತಿ ಸ್ವಾಗತಿಸಿದರು:

"ಶ್ರೀಮನ್ಮಲ್ಲಾರಾಧ್ಯರವರೆ, ಆರ್ಯಮಹಿಳೆಯರೆ, ಮಾನ್ಯಮಹನೀಯರೆ,

ಈ ಸಂಸ್ಥಾನವನ್ನು ೫೮೦ ವರ್ಷಗಳು ಆಳಿದ ಯದುವಂಶಕ್ಕೆ ಕೀರ್ತಿಯನ್ನು ತಂದ ಮಹಾರಾಜರುಗಳಲ್ಲಿ ಪ್ರಮುಖರಾಗಿ ಈ ಶತಮಾನದ ಆರಂಭದಿಂದ ೪೦ ವರ್ಷಗಳ ಕಾಲ ರಾಜ್ಯಭಾರ ಮಾಡಿ, ಪ್ರಜೆಗಳ ಸರ್ವತೋಮುಖವಾದ ಅಭಿವೃದ್ಧಿಗೂ, ಸಂಸ್ಥಾನದ ಅಪರಿಮಿತವಾದ ಕೀರ್ತಿಗೂ, ಮತ್ತು ಈ ಮೈಸೂರು ರಾಜಧಾನಿಯ ಅತುಲವಾದ ಸೌಂದರ್ಯಕ್ಕೂ ಕಾರಣರಾಗಿ ರಾಜ್ಯಭಾರ ನಿರ್ವಹಿಸಿ ಕೀರ್ತಿಶೇಷರಾಗಿ ಚಿರಸ್ಮರಣೀಯರಾದ ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೮೩ನೆಯ ಜಯಂತ್ಯುತ್ಸವದಲ್ಲಿ ಭಾಗವಹಿಸಲು ದಯಮಾಡಿಸಿರುವ ತಮಗೆಲ್ಲರಿಗೂ ಸುಸ್ವಾಗತವದ್ದು ಬಯಸುತ್ತೇನೆ.

ಶ್ರೀ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ೧೯೦೨ರಲ್ಲಿ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅವರ ನೇತೃತ್ವದಲ್ಲಿ ಸರ್ ಪಿ. ಎನ್. ಕೃಷ್ಣಮೂರ್ತಿ, ದಿವಾನಬಹದೂರ್ ವಿ. ಪಿ. ಮಾಧವರಾವ್, ಪ್ರಧಾನಶಿರೋಮಣಿ ಆನಂದರಾವ್, ಸರ್ ವಿಶ್ವೇಶ್ವರಯ್ಯ, ಸರ್ ಕಾಂತರಾಜ ಅರಸ್, ಸರ್ ಎ. ಆರ್. ಬ್ಯಾನರ್ಜಿಯವರು, ದಿವಾನರುಗಳಾಗಿ ೨೫ ವರ್ಷಗಳ ಕಾಲ ರಾಜ್ಯಭಾರ ನಡೆಸಿದರು.

೧೯೨೬ರಲ್ಲಿ ನಾನು ಸ್ವಲ್ಪ ಪ್ರಜಾಕಾರ್ಯಗಳಲ್ಲಿ ಆಸಕ್ತನಾಗಿದ್ದು ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಆಳ್ವಿಕೆಯ Silver Jubilee ಅಂದರೆ ರಜತೋತ್ಸವವನ್ನು ವಿಜೃಂಭಣೆಯಿಂದ ನಡೆಸುವದು ಪ್ರಜೆಗಳ ಕರ್ತವ್ಯವೆಂದು ಪ್ರಕಟಿಸಿದೆನು. ಆಗ ಹೇಳಿದ ವಾಕ್ಯಗಳು ಈಗಲೂ ಸ್ಮರಣೀಯವಾಗಿವೆ.

ಆ ಸಮಾರಂಭದಲ್ಲಿ ಸ್ಥಾಪಿತವಾದ ಈ ಊರಿನ "Silver Jubilee Clock Tower" ಈಗಲೂ ಸ್ಮಾರಕವಾಗಿ ನಿಂತಿದೆ.

ಈ ದಿನದ ಸಮಾರಂಭಕ್ಕೆ ಅಧ್ಯಕ್ಷರಾಗಿ ನಮ್ಮೊಡನೆ ಭಾಗವಹಿಸಬೇಕೆಂದು ಶ್ರೀಮಾನ್ ಜೆ. ಬಿ. ಮಲ್ಲಾರಾಧ್ಯರವರನ್ನು ಪ್ರಾರ್ಥಿಸಲು ಅವರು ಸರಳಹೃದಯರಾಗಿ ಬೆಂಗಳೂರಿಂದ ಇಲ್ಲಿಗೆ ಆಗಮಿಸಿ ವೇದಿಕೆಯನ್ನು ಅಲಂಕರಿಸಿದಾರೆ. ಶ್ರೀ ಮಲ್ಲಾರಾಧ್ಯರವರು ಈ ಮೊಹಲ್ಲಾದಲ್ಲೆ ಜನಿಸಿ ಈ ಊರಿನಲ್ಲೆ ವಿದ್ಯಾಭ್ಯಾಸದಲ್ಲಿ ನೈಪುಣ್ಯತೆಯನ್ನು ಹೊಂದಿ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಅಭಿಮಾನಕ್ಕೆ ಪಾತ್ರರಾಗಿ ರಾಜ್ಯಾಡಳಿತದ ನಾನಾವಿಭಾಗಗಳಲ್ಲಿ ದಕ್ಷತೆಯಿಂದ ಪ್ರಜಾಸೇವೆ ಮಾಡಿದಾರೆ. Director of Industries, Census Commissioner, National War Front, Director of Public Instruction ಎಂದು ಮುಂತಾದ ಉನ್ನತಾಧಿಕಾರಗಳನ್ನು ಸಾಮರ್ಥ್ಯದಿಂದ ನಿರ್ವಹಿಸಿ ಗೌರವ್ಯರಾಗಿದಾರೆ. ವಿಶ್ರಾಂತರಾದನಂತರ ಈಗಲೂ ಅವಿಶ್ರಾಂತರಾಗಿ ಲೆಜಿಸ್ಲೆಟಿವ್ ಕೌನ್ಸಿಲ್, ಮೈಸೂರ್ ಯೂನಿವರ್ಸಿಟಿ, ಬೆಂಗಳೂರ್ ಯೂನಿವರ್ಸಿಟಿ, Sports Federation, National Playing Fields League, Bangalore Race Club ಎಂದು ಮುಂತಾಗಿ ಉನ್ನತ ಸಂಸ್ಥೆಗಳಲ್ಲಿ ಪ್ರಮುಖ ಪಾತ್ರವನ್ನು ವಹಿಸುತ್ತಿದಾರೆ. To say it in English, he is a distinguished son of Mysore City, an Administrator of outstanding ability, a lover of the Yadava Dynasty, a veteran officer of acumen, efficiency, and enterprise, and a public tribune of remarkable experience, erudition, and eloquence.

ಅವರು ಈ ದಿನದ ಸಮಾರಂಭಕ್ಕೆ ದಯಮಾಡಿಸಿ ಭಾಗವಹಿಸಿರುವದು ನಮಗಳಿಗೆ ಸಂತೋಷಪ್ರದವಾಗಿರುವದಲ್ಲದೆ ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಆತ್ಮಕ್ಕೂ ಹಿತಕರವಾಗಿದೆ ಎಂದು ಹೇಳಬಹುದು. ಅವರು ಅಧ್ಯಕ್ಷಪೀಠವನ್ನು ಅಲಂಕರಿಸಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ."

ಶ್ರೀ ಜೆ. ಬಿ. ಮಲ್ಲಾರಾಧ್ಯರವರ ಅಧ್ಯಕ್ಷಭಾಷಣ

"ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರಾದ ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಪ್ರಭುಗಳ ಜಯಂತೀ ಮಹೋತ್ಸವವನ್ನು ಆಚರಿಸಲು, ಆ ಮಹಾ ಪುರುಷನನ್ನು ಸ್ಮರಿಸಿಕೊಳ್ಳಲು ನಾವಿಂದು ನೆರೆದಿದ್ದೇವೆ. ಪ್ರಾತಃಸ್ಮರಣೆಗೆ ಯೋಗ್ಯರಾದ, ಪುಣ್ಯಶ್ಲೋಕರಾದ ಆ ಮಹನೀಯರನ್ನು ಸ್ಮರಿಸುವುದೇ ಜೀವನಕ್ಕೊಂದು ಪರಮ ಸೌಭಾಗ್ಯ ಮತ್ತು ಶ್ರೇಯಸ್ಸು ಎಂಬ ಭಾವನೆಯಿಂದ ಈ ಕಾರ್ಯಕ್ಕೆ ಒಪ್ಪಿಕೊಂಡೆ. ಪ್ರಜೆಗಳ ಪ್ರಗತಿಯೇ ತನ್ನ ಜೀವನದ ಗುರಿಯೆಂದು 38 ವರ್ಷ ಕಾಲ ಸತ್ಯದಿಂದ ರಾಜ್ಯಪರಿಪಾಲನೆಯನ್ನು ಮಾಡಿ, ಬೇಸಾಯ, ನೀರಾವರಿ ಕಾಮಗಾರಿಕೆ, ವೈದ್ಯಕೀಯ ವಿಜ್ಞಾನ, ಕೈಗಾರಿಕೆ, ವಿದ್ಯುತ್ತು, ವಿದ್ಯಾಭ್ಯಾಸ-ಮುಂತಾದವುಗಳನ್ನು ಅಭಿವೃದ್ಧಿಗೊಳಿಸಿ; ವಿವಿಧ ಕಲೆಗಳಿಗೆ ಆಶ್ರಯದಾತರೆನಿಸಿ; ಆರ್ಥಿಕ, ಸಾಮಾಜಿಕ, ನೈತಿಕ ರಂಗಗಳಲ್ಲಿ ಮೈಸೂರಿಗೆ ಸಮನಾದ ರಾಜ್ಯ ಮತ್ತೊಂದಿಲ್ಲವೆಂದು ವಿಶ್ವವಿಖ್ಯಾತಗೊಳಿಸಿ; 56 ವರ್ಷಗಳ ಪರಿಶುದ್ಧ ಜೀವನವನ್ನು ನಡೆಸಿ, ಸರ್ವ ಸಮದರ್ಶಿತ್ವ, ದೂರದೃಷ್ಟಿ, ಧರ್ಮಾಭಿಮಾನ, ನ್ಯಾಯನಿಷ್ಠೆ, ಪ್ರಜಾವಾತ್ಸಲ್ಯ ಮುಂತಾದ ಶ್ರೇಷ್ಠಗುಣಗಳಿಂದ ರಾಜರ್ಷಿ ಜನಕ, ಆಶೋಕಚಕ್ರವರ್ತಿ ಎಂದು ವಿಶ್ವದ ಜನತೆಯೆಲ್ಲ ಮುಕ್ತಕಂಠದಿಂದ ಹೊಗಳುವಂಥಾದ ಮಹಾವಿಭೂತಿಯನ್ನು ಸ್ಮರಿಸಿಕೊಳ್ಳುವುದಕ್ಕಿಂತ ಮಿಗಿಲಾದ ಕರ್ತವ್ಯವಾವುದು? ಅವರ ಜಯಂತೀ ಮಹೋತ್ಸವವನ್ನು ಆಚರಿಸುವದಕ್ಕಿಂತ ಹೆಚ್ಚಿನ ದೈವಪೂಜೆಯಾವುದು? ಈ ಹಿನ್ನೆಲೆಯೇ ನನ್ನ ಈ ಸಮಾರಂಭದಲ್ಲಿ ಭಾಗವಹಿಸುವದಕ್ಕೆ ಕಾರಣ.

ಅವರ ಸಮಕಾಲೀನರಾಗಿ ಬದುಕಿದ ಯಾರಿಗೂ ಈಮಾತು ಉತ್ಪ್ರೇಕ್ಷೆಯೆನಿಸದು. ಈ ಸಮಾರಂಭವನ್ನು ಏರ್ಪಡಿಸಿದ ಮಹನೀಯರು, ಮೈಸೂರಿನ ಮಹಾಜನರ ಕೃತಜ್ಞತೆಗೆ ಪಾತ್ರರಾಗಿದ್ದಾರೆ. ನಿಜವಾಗಿಯೂ ಈ ಕಾರ್ಯ ಸರ್ಕಾರದವರಿಂದ, ರಾಜಮನೆತನದವರಿಂದ ಆಚರಿಸಲ್ಪಟ್ಟಿದ್ದರೇ ನನಗೆ ಮಹದಾನಂದ ಉಂಟಾಗುತ್ತಿತ್ತು. ಅದು ಏಕೊ ಏನೋ ಈ ಜನರು ಕರ್ತವ್ಯ ವಿಮುಖರಾಗಿದ್ದಾರೆ. ಇದು ಅವರಿಗೆ ಶ್ರೇಯಸ್ಕರವಲ್ಲ.

ಶ್ರೀಮನ್ಮಹಾರಾಜಾ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜರು 4-8-1884 ರ ಶುಭದಿವಸ ಶ್ರೀ ಚಾಮರಾಜೇಂದ್ರ ಒಡೆಯರ ಧರ್ಮಪತ್ನಿ, ವಾಣಿವಿಲಾಸ ಸನ್ನಿಧಾನದ ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿಯವರ ಗರ್ಭಸುಧಾಂಬುಧಿಯಲ್ಲಿ ಜನಿಸಿದರು. "ಜನಿಸಿದರು" ಎಂಬ ಈ ಶಬ್ದದಿಂದ ನನಗೆ ತೃಪ್ತಿಯಾಗಲಿಕ್ಕಿಲ್ಲ. "ಮೈಸೂರಿನ ಭಾಗ್ಯಸೂರ್ಯ ಉದಿಸಿದ" ಎಂದರೆ ಅತಿಶಯೋಕ್ತಿಯಾಗಲಾರದು.

ಮಹಾಸ್ವಾಮಿಯವರ ವಿದ್ಯಾಭ್ಯಾಸ ಅವರ ಸಹೋದರ ಸಹೋದರಿಯರೊಡನೆಯೂ ಇನ್ನಿತರ ರಾಜ ಬಂಧುಗಳ ಮಕ್ಕಳೊಡನೆಯೂ ರಾಯಲ್‌ಸ್ಕೂಲ್ ಎಂಬ ರಾಜ ಪಾಠಶಾಲೆಯಲ್ಲಿ ಆರಂಭವಾಯಿತು. ಅವರಿಗೆ ಶಿಕ್ಷಣಕೊಟ್ಟ ಉಪಾಧ್ಯಾಯರೆಲ್ಲರೂ ಲೋಕವಿಖ್ಯಾತರೂ ಸಚ್ಚರಿತ್ರರೂ ವಿದ್ವನ್ಮಣಿಗಳೂ ಆಗಿದ್ದರು. ಆಗಿನ ಇಂಡಿಯಾ ಸರ್ಕಾರದ ಪೊಲಿಟಿಕಲ್ ಇಲಾಖೆಯಲ್ಲಿದ್ದ ಮೆ|| ಫ್ರೇಸರ್ ಐ. ಸಿ. ಎಸ್. ಎಂಬವರನ್ನು ಮಹಾರಾಜರ ಬೋಧಕರನ್ನಾಗಿಯೂ ಮೇಲ್ವಿಚಾರಕರನ್ನಾಗಿಯೂ ಇಂಡಿಯಾ ಸರ್ಕಾರವೇ ನಿಯಮಿಸಿತು. ಸರ್ವಶ್ರೀ ವೈಟ್ಲ, ಪಿ. ರಾಘವೇಂದ್ರರಾಯರು, ಎಂ. ಎ. ನಾರಾಯಣಅಯ್ಯಂಗಾರ್, ಬಿ. ಭೀಮರಾಯರು, ಎಂ. ಹರ್ಸಆಲಿ, ಅಯ್ಯಾಶಾಸ್ತ್ರಿಗಳು-ಮುಂತಾದ ಘನ ವಿದ್ವಾಂಸರು ಫ್ರೇಸರ್ ಸಾಹೇಬರ ಸಹಾಯಕ ಉಪಾಧ್ಯಾಯರು. ಮಹಾಸ್ವಾಮಿಯವರಿಗೆ ಸಹಪಾಠಿಗಳಾಗಿದ್ದ ವಿದ್ಯಾರ್ಥಿಗಳೆಲ್ಲಾ ಪ್ರತಿಭಾಶಾಲಿಗಳೇ. ಅವರಲ್ಲಿ ದಿವಂಗತ ಸರ್ ಮಿರ್ಜಾ ಎಂ. ಇಸ್ಮಾಯಿಲ್ ಅವರೂ ಒಬ್ಬರು. ಮಹಾಸ್ವಾಮಿಯವರಿಗೆ ಆಧುನಿಕ ವಿಜ್ಞಾನ ಯುಗಕ್ಕೆ ತಕ್ಕಂತೆ ಸುಶಿಕ್ಷಣ ನಡೆಯಿತು. ಬಾಲ್ಯದಿಂದಲೇ ಅವರಲ್ಲಿ ಪರಿಶೀಲನಾಶಕ್ತಿ, ವಿಶಾಲ ಮನೋಭಾವ, ಮತಸಹಿಷ್ಣುತೆ, ಶಿಸ್ತಿನ ವರ್ತನೆ, ಅಧ್ಯಯನಾಸಕ್ತಿ ಮುಂತಾದ ಗುಣಗಳು ಬೆಳೆದವು. ಅವರ ಮೇಧಾಶಕ್ತಿಗೆ ಉಪಾಧ್ಯಾಯರು ಮೆಚ್ಚಿ ತಲೆದೂಗಿದ್ದರು. ಉತ್ತಮವಂಶಸಂಜಾತರಾದ ಅವರಲ್ಲಿ ಸನ್ಮಾರ್ಗಾಚರಣೆ, ಸದಾಚಾರ, ದೈವಭಕ್ತಿಗಳು ಸಹಜವಾಗಿಯೇ ಮೈದುಂಬಿ ಬೆಳೆದವು. ಇಂಗ್ಲಿಷ್, ಉರ್ದು, ಕನ್ನಡ ಮತ್ತು ಸಂಸ್ಕೃತ ಭಾಷೆಗಳಲ್ಲಿ ಪಾಂಡಿತ್ಯವನ್ನು ಸಂಪಾದಿಸಿದರು. ದಿನಕಳೆದಂತೆ ಮರಾಠಿ, ತಮಿಳು, ಮುಂತಾದ ಭಾಷೆಗಳಲ್ಲೂ ನಿರರ್ಗಳವಾಗಿ ಮಾತಾಡುವುದನ್ನು ಕಲಿತರು. ಕುದುರೆಸವಾರಿಯಲ್ಲಿ ಅವರನ್ನು ಮೀರಿಸುವುದು ಇತರರಿಗೆ ಕಷ್ಟವಾಗುತ್ತಿತ್ತು. ಕ್ರಿಕೆಟ್, ಟೆನ್ನಿಸ್, ಪೋಲೊ, ಪುಟ್‌ಬಾಲ್ ಮುಂತಾದ ಕ್ರೀಡೆಗಳಲ್ಲಿ ಉತ್ತಮ ಪಟುಗಳಾದರು. ಕಲಾಭಿರುಚಿ, ಕಲಾಪ್ರೋತ್ಸಾಹವಲ್ಲದೆ ಸ್ವಯಂಪ್ರೇರಿತವಾದ ಕಲಾಪ್ರೌಢಿಮೆ ಮತ್ತು ಕವಿತಾಶಕ್ತಿ ಮಹಾಸ್ವಾಮಿಯವರಲ್ಲಿ ಪ್ರಕಾಶಗೊಂಡ ವಿಷಯ ನನಗೆ ಅಚ್ಚರಿಯೇನಲ್ಲ. ಆಳಿದ ಮಹಾಸ್ವಾಮಿಗಳಾದ ಶ್ರೀ ಚಾಮರಾಜ ಒಡೆಯರವರು ತಮ್ಮ ಮಕ್ಕಳ ವಿದ್ಯಾಭ್ಯಾಸದ ವಿಷಯದಲ್ಲಿ ಸ್ವತಃ ವಿಶೇಷ ಆಸಕ್ತಿ ವಹಿಸಿ ಎಚ್ಚರಿಕೆ ತೆಗೆದುಕೊಂಡಿದ್ದರು. ಮಕ್ಕಳಿಗೆ ಪ್ರಪಂಚ ಜ್ಞಾನ ಉಂಟಾಗಲು ಪ್ರವಾಸಗಳನ್ನೂ ಏರ್ಪಡಿಸಿಕೊಡುತ್ತಿದ್ದರು

ಶ್ರೀ ಚಾಮರಾಜೇಂದ್ರ ಪ್ರಭುಗಳು ಒಮ್ಮೆ ಉತ್ತರ ಭಾರತ ಪ್ರವಾಸವನ್ನು ಕೈಗೊಂಡಾಗ ಕಂಠನಾಳದ ವ್ಯಾಧಿಗೆ ತುತ್ತಾಗಿ ಕಲ್ಕತ್ತಾ ನಗರದಲ್ಲಿ ತಮ್ಮ 32ನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ ಅಕಾಲಮರಣವನ್ನು ಪಡೆದರು. ಆಗ ತರುಣ ಮಹಾಸ್ವಾಮಿಯವರಿಗೆ ಇನ್ನೂ 10 ವರ್ಷ. ಅಷ್ಟು ಚಿಕ್ಕ ವಯಸ್ಸಿನಲ್ಲೇ ಅವರು ಪಿತೃವಿಯೋಗದುಃಖವನ್ನು ಅನುಭವಿಸಬೇಕಾಯಿತು. ರಾಜ್ಯ ಅನಾಥವಾಗದಿರಲೆಂಬ ಪ್ರಜೆಗಳ ಕೋರಿಕೆಯಂತೆ ಶ್ರೀಮನ್ಮಹಾರಾಜ್ಞಿ ವಾಣೀವಿಲಾಸ ಸನ್ನಿಧಾನದ ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿಯವರು ರೀಜನ್ಸಿ ಪದವಿಯನ್ನು ವಹಿಸಿದರು. ಪೂರ್ವವಯಸ್ಸಿನಲ್ಲಿಯೇ ಪತಿವಿಯೋಗ ದುಃಖವನ್ನು ಸಹಿಸಿ ರಾಜ್ಯಾಡಳಿತಸೂತ್ರವನ್ನು ಹಿಡಿದ ಆ ಧೀರ ಮಹಿಳಾರತ್ನವನ್ನೂ ನಾವಿಂದು ನೆನೆಯುವುದು ಉಚಿತ ಇದಕ್ಕಿಂತ ಮೇಲಾಗಿ ಮಹಾಮಹಿಮಾಶಾಲಿಯಾದ ರಾಜಶ್ರೇಷ್ಠನನ್ನು ಪ್ರಸವಿಸಿ ಮೈಸೂರಿನ ರತ್ನಸಿಂಹಾಸನವನ್ನು ಉಜ್ವಲಗೊಳಿಸಿದ ಆ ಮಹಾತಾಯಿಯ ಮಹೋಪಕಾರವನ್ನು ನಾವು ಎಷ್ಟು ಸ್ಮರಿಸಿದರೂ ಸಾಲದು.

1895 ನೆಯ ಫೆಬ್ರವರಿ ಒಂದನೆಯ ತಾರೀಕಿನ ಶುಭದಿನದಲ್ಲಿ, ಕೇವಲ ಹನ್ನೊಂದನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ ಶ್ರೀಕೃಷ್ಣರಾಜ ಪ್ರಭುಗಳ ಪಟ್ಟಾಭಿಷೇಕ ಮಹೋತ್ಸವವು ಅಂದಿನ ಹಳೆಯ ಅರಮನೆಯ ಬಾಲಾಖಾನೆಯಲ್ಲಿ ನಡೆಯಿತು. ವೈಸ್‌ರಾಯ್ ಎಲ್ಗಿನ್ ಸಾಹೇಬರ ಅನುಮತಿಯಂತೆ ಬ್ರಿಟಿಷ್ ರೆಸಿಡೆಂಟರು ಈ ಸಮಾರಂಭವನ್ನು ಅತ್ಯಂತ ವೈಭವದಿಂದ ಜರುಗಿಸಿದರು.

ಮಹಾಸ್ವಾಮಿಗಳು ತಮ್ಮ 13ನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ ಸ್ವಂತ ಪ್ರೇರಣೆಯಂತೆ ಮೈಸೂರಿನ ಪ್ರವಾಸವನ್ನು ಕೈಕೊಂಡು ಪ್ರೇಕ್ಷಣೀಯ ಸ್ಥಳಗಳನ್ನೆಲ್ಲ ಪರಾಂಬರಿಸಿ ಬಂದರು. ಮೈಸೂರು ನಿಸರ್ಗದೇವತೆಯ ಚಲುವಿನ ಗುಡಿ, ಸಂಪತ್ತಿನ ಗಣಿ ಎಂಬುದು ಆ ಎಳೆಯ ವಯಸ್ಸಿನಲ್ಲೇ ಅವರಿಗೆ ಮನವರಿಕೆಯಾಯಿತು. ಮುಂದೆ ಅವರು ಸೌಂದರ್ಯೋಪಾಸಕರಾಗಲು, ನಾಡಿನ ಆರ್ಥಿಕ ಸಂಪತ್ತನ್ನು ಅಭಿವೃದ್ಧಿಗೊಳಿಸಲು ಈ ಪ್ರವಾಸ ಬುನಾದಿ ಹಾಕಿತೆಂದು ಹೇಳಬಹುದು. ಕೆಲವು ದಿನಗಳನಂತರ ಅವರು ಭಾರತದ ಪ್ರವಾಸಕ್ಕೆ ಪ್ರಯಾಣ ಬೆಳೆಸಿದರು. ಭಾರತದಾದ್ಯಂತ ಇದ್ದ ಸುಂದರ ನಗರಗಳನ್ನೂ ದರ್ಶನೀಯ ಸ್ಥಳಗಳನ್ನೂ ನೋಡಿ ಬಂದರು. ಈ ಪ್ರವಾಸದಿಂದ ಅವರಿಗೆ ನಾಗರಿಕ ಜಗತ್ತಿನ ಪರಿಚಯವಾಯಿತು, ಲೋಕವ್ಯವಹಾರ ಜ್ಞಾನ ಬೆಳೆಯಿತು.

ಪ್ರಭುಗಳಿಗೆ ಷೋಡಶವರ್ಷ ತುಂಬಿದಾಗ, 1900ನೆಯ ಇಸವಿ ಜೂನ್ ಆರನೆಯ ತಾರೀಖು ಕಾಥೇವಾಡ ಸಂಸ್ಥಾನದ ವನ ಎಂಬ ರಾಜವಾಡೆಯ ಸುವಿಖ್ಯಾತ ರಾಣಾ ವಿನಯಸಿಂಹರ ದ್ವಿತೀಯ ಕುಮಾರ್ತಿ ಪ್ರತಾಪಕುಮಾರಿಯವರೊಡನೆ ವಿವಾಹ ನೆರವೇರಿತು. ಸ್ವದೇಶ ವಿದೇಶದ ಗಣ್ಯ ವ್ಯಕ್ತಿಗಳೂ ರಾಜ ಮಹಾರಾಜರುಗಳೂ ಆಗಮಿಸಿ ವೈಭವದಿಂದ ನಡೆದ ಮದುವೆಯ ಸಂಭ್ರಮದಲ್ಲಿ ಭಾಗವಹಿಸಿದ್ದರು.

(ಮುಂದುವರಿಯುವುದು.)

(Continued from page 3.)

Professor Mukherjee said the Prime Minister could not get away with reversing the basic policies and putting the economy out of gear.

The more the Government moved away from its basic traditions, convictions and idealism towards make-shift pragmatism, the more the country would be going from drift to disaster, he said.

Mr. Mukherjee added: "Let us be Indians, let us have swadeshi, let us remember to stand on our own legs and be independent."

There was laughter from Congress benches when Mr. Mukherjee referred to Gandhiji and "ahimsa."

Angrily he retorted, "this Government is inefficient, insensitive and it has no moral right to stay in power in spite of its majority."

Mr. H. C. Mathur (Congress) said Mr. Hiren Mukherjee's speech made him wonder whether the Communist leader had moved a no-confidence motion against the U.S. Government.

He said the Indian Government had left nobody in doubt about what the nation's attitude was on the Vietnam question. But the chairmanship of the International Control Commission enjoined on the Government a certain amount of restraint.

Mr. Mathur said many of this country's troubles would disappear if the Communists realised that they (the troubles) were the result of the Chinese attempt in 1962 to sabotage India's democracy and development.

He quoted statistics to prove that the "distortions" in the economy which were causing worry to the nation was a direct consequence of the Chinese aggression. It was this aggression that had forced the nation to increase its defence expenditure from Rs. 400 crores to almost Rs. 1080 crores. The aggression continued to this day, and the Chinese had succeeded to "a little extent" in diverting national energies from developmental effort.

Mr. Mukerjee said he himself was of the opinion that devaluation was a blunder but not for reasons advanced by either the Communists or the Swatantrites.

He was of the view that the present difficulties were not chronic but merely temporary—resulting from two aggressions (the Chinese and the Pakistani) and two years of drought. He was convinced that the entire situation would change if there were to be just two years of bumper crops.

Mr. Hem Barua (PSP) said the economic policies of the Government had failed miserably. Poverty had become more acute than before. The national economy was almost on the breaking point. All in all, the country was "going to dogs".

He accused Congress leaders of being so obsessesed with pursuit of power and fulfilment of personal ambitions as to have no time or aptitude for thinking of the social good.

He charged the Prime Minister also with not putting her house in order. He demanded complete nationalisation of export-import trade.

The "unkindest cut of all" for the Communists was that Mrs. Gandhi, whose Prime Ministership had been canvassed by them, had let them down.

After 19 years of Congress rule there was no resurgence visible in the country.

Mr. U. M. Trivedi, Leader of the Jan Sangh group, asked the Government to quit office.

He said the people were hating the Government and it would be a wise thing to get out while there was still time.

The administration had been inefficient and corrupt.

He said the directive principles of the Constitution demanded that cow slaughter should be prohibited but nothing was done in the matter.

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HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

INDIA'S DEFENCE

RAMANANDA CHATTERJEE

(Continued from last issue)

"Then the assailants gave themselves up to an orgy of rape, drunkenness and pillage. It seems certain that there were at least some officers of high rank who had promised their men the sack of the town; ... it is undeniable that for a time the British Army in Badajoz was dissolved into a dangerous mob of intoxicated robbers. The soldiers sacked every house from cellar to garret: they fired indiscriminately upon the locks of doors, upon inhabitants and upon each other: they threatened such officers as tried to restrain them: and they are said even to have discharged vinous salutes with ball cartridges about the person of Wellington himself. As at Ciudad Rodrigo, men were actually drowned in spirits, and many were killed or wounded while fighting for liquor or booty. Philippon himself (the commander of the French garrison) with his two daughters only escaped outrage, because they were escorted by two officers with drawn swords. Two Spanish ladies fled to the British camp to throw themselves on the chivalry of the officers ..."

The pillage went on for three days.

"On the 9th therefore Powers brigade (a Portuguese brigade) was kept under arms all day, and a gallows was erected in the principal square when the sight of a few men hanging by their necks was efficatious in driving the last of the stragglers back to camp. It is useless to waste words in condemning the behaviour of the troops, already ten times condemned, or to point out that it was triply condemnable seeing that Badajoz was a city of friends."

Sir John Fortescue goes on to relate that "Wellington's wrath was indescribable. 'He fulminates orders' wrote Stanhope, 'and will hardly thank the troops, so angry is he': but thunder as he might, he could not stop the riot for three full days."

The same scenes had been witnessed after the taking of Ciudad Rodrigo.

"The first rush was to the central brandy store of the garrison, where hundreds got drunk in a few minutes, and several killed themselves by gorging raw spirits wholesale." (Oman, History of the Peninsular War, Vol. V, p. 184). "There followed a disgraceful scene of riot and pillage. Many of them (the soldiers) were so encumbered by their booty that they could hardly move; and Wellington himself, seeing a column march out bedizened with every description of garment male and female, was fain to ask. 'Who the devil are those fellows'. He was answered that they were the Light Division!

It was thus that British troops behaved in their hour of success. Let us now turn to what was something in the nature of a reverse. It was the retreat of the British Army after the siege of Burgos.

"Hill's army as well as Wellington's had made free with the wine vaults during their retreat and behaved very badly, leaving, according to Sault's account, seven hundred prisoners in enemy's hands". (Fort. VIII. p. 609). "The British were already sulky and savage over the substitution of a dreary march for the fight they expected. Large herds of swine belonging to the peasants were wandering in the woods, and upon them the men wreaked their ill-feeling, as much from mischief as from hunger, firing so heavily that Wellington thought that the enemy made an attack, and so recklessly that two British dragoons were wounded. Certain of the rearguard pillaged some Spanish provision wagons, in defiance of the bullets of the

Spanish escort, and satisfied their appetite in that way. Wellington hanged two of the swine-slayers: but to no purpose. The men, utterly out of hand, wandered in all directions in search of food, refusing to remain with the regiments."

When the retreat was over,

"Wellington, as is well-known, wrote to his Generals a circular letter criticizing in no gentle terms the misconduct and indiscipline of the troops, which he ascribed principally to the neglect of the regimental officers."

Some passages in it ran as follows:

"I am concerned to have to observe that the army under my command has fallen off in the respect of discipline in the late campaign, to a greater degree than any army with which I have ever served, or of which I have ever read. Yet this army has met with no disaster: it has suffered no privations. It must be obvious to every officer that from the moment the troops commenced their retreat from the neighbourhood of Burgos on the one hand, and of Madrid on the other the officers lost all control over their men. Irregularities and outrages were committed with impunity. I have no hesitation in attributing these evils to the habitual inattention of the officers of the regiments to their duty, as prescribed by standing regulations of the service and the orders of this army." Wellington's Memorandum to officers commanding Divisions and Brigades, dated Nov. 12, 1812, quoted in Oman. Vol VI, p. 167.)

Wellington's circular letter raised a storm of protest then and has been criticized since. But as Sir John Fortescue says:

"Yet when all is said and done, there is hardly a critic of Wellington's letter who does not admit that his censure was in the case of some regiments thoroughly well deserved, and that, though the staff and some of the General officers merited blame quite as much as the General officers, the latter were in many cases disgracefully negligent."

In fact, discipline was not the strongest point of the British army in Spain. Wellington himself wrote of his soldiers in the following terms: "They are a rabble who cannot bear success any more than Sir John Moore's army could bear failure." (Fort. VII, p. 190.) And he was harassed not only by the indiscipline of his soldiers, but also by the insubordination of his Q. M. G. and Chief of the Staff as well. The latter intrigued against the C.-in C. and

"Information, which could only have been furnished by one who had seen Wellington's most confidential despatches had been printed by the English newspapers which supported the Opposition in Parliament; and neither Wellington nor Lord Bathurst could trace the leakage to any one else but the new Q. M. G. Colonel Willoughly Gorden."

I should not feel justified in attaching any importance to historical episodes and incidents picked out for the purpose of proving the innate inferiority or superiority of this people or that. But as Sir Jadunath appears to make much of the Balaklava charge, let me quote the following lines from Chambers's Encyclopaedia

"Balaklava was mainly a cavalry action, and did far more credit to our soldiers' gallantry than to their commanders' generalship. It will ever be memorable for the glorious charge of the Light Brigade, who, in obedience to a bungled order, rode a mile and a half beneath a murderous fire against the Russian army in position. Out of the six hundred who had ridden forth, not two hundred returned. 'It is magnificent, but it is not war', was the comment of a French general."

(To be continued)

H. H. NAALWADI KRISHNARAJA WADIYAR

ಶ್ರೀ ಜಿ. ಬಿ. ಮಲ್ಲಾರಾಧ್ಯರವರ ಅಧ್ಯಕ್ಷಭಾಷಣ

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರೆದುದು.)

ಸೀ ವರ್ಷ ವೈಸ್‌ರಾಯ್ ಲಾರ್ಡ್ ಕರ್ಜನ್‌ರವರು ಮೈಸೂರಿಗೆ ಬಂದು ಮಹಾರಾಜರ ಆತಿಥ್ಯವನ್ನು ಸ್ವೀಕರಿಸಿ ಬೆಂಗಳೂರಿನ ಲಾಲ್‌ಬಾಗಿನಲ್ಲಿ ಅಳಿದ ಮಹಾಸ್ವಾಮಿಯವರಾದ ಚಾಮರಾಜೇಂದ್ರ ಒಡೆಯರವರ ಲೋಹಪ್ರತಿಮೆಯನ್ನು ಪ್ರತಿಷ್ಠಿಸಿ ಹೋದರು.

1901ರ ಜನವರಿಯಲ್ಲಿ ಮಹಾಸ್ವಾಮಿಯವರು ಪರಿವಾರದವರೊಡನೆ ಬರ್ಮಾ ಪ್ರವಾಸವನ್ನು ಕೈಕೊಂಡರು. ಅಂದಿನ ಬರ್ಮಾ ಸರ್ಕಾರ ನಿರೀಕ್ಷೆಮೀರಿ ಮಹಾರಾಜರನ್ನು ಸ್ವಾಗತಿಸಿ ಆದರಿಸಿತು. ಅಲ್ಲಿನ ಸುಂದರವೂ ಸುವರ್ಣಾಚ್ಛಾದಿತವೂ ಆದ ದೇವಾಲಯ, ಸಾಗುವಾನಿ ಕಾರ್ಖಾನೆ, ಸೀಮೆಎಣ್ಣೆ ಭಾವಿಗಳು ಮುಂತಾದುವನ್ನು ಪರಾಂಬರಿಸಿ ಅಲ್ಲಿಂದ ಕುದುರೆಗಳಿಗೆ ಪ್ರಸಿದ್ಧವಾದ ಪೆಗುವಿಗೆ ಹೋಗಿ ಅಲ್ಲಿ ಭಗವಾನ್ ಬುದ್ಧನಕಾಲದ ಸ್ಮಾರಕಗಳನ್ನು ವೀಕ್ಷಿಸಿದರು. ಅನಂತರ ಮಾಂಡಲೆ, ಥೀಬಾ, ಮೈಮೊ, ಭಾಮೋ, ಅಮರಪುರ, ಗೋಟೆಕ್—ಮುಂತಾದ ನಗರಗಳ ಸೌಂದರ್ಯವನ್ನೂ ಬರ್ಮಿಯರ ಕಲೆ, ಸಂಸ್ಕೃತಿಗಳನ್ನು ಕಂಡು ಮೆಚ್ಚಿದರು. ಬರ್ಮಿಯರು ಮಹಾಸ್ವಾಮಿಗಳು ಹೋದೆಡೆಯಲ್ಲೆಲ್ಲ ಅತಿ ಸಂಭ್ರಮದ ಸುಸ್ವಾಗತವನ್ನು ಕೋರಿ ಗೌರವಿಸಿದರು. ಈ ಪ್ರವಾಸದಲ್ಲಿ ಪ್ರಭುಗಳ ಮನಸ್ಸನ್ನು ಆಕರ್ಷಿಸಿದ ವಿಷಯವೆಂದರೆ ಬರ್ಮಾ ಸ್ತ್ರೀಯರು ಪುರುಷರಷ್ಟೇ ಜೀವನರಂಗದಲ್ಲಿ ಸ್ವತಂತ್ರತೆಯಿಂದ ಭಾಗವಹಿಸುತ್ತಿದ್ದುದು.

1902ನೆಯ ಆಗಸ್ಟ್ 8ನೆಯ ತಾರೀಖು ಶ್ರೀಮನ್ಮಹಾರಾಜರ ರಾಜ್ಯಾಭಿಷೇಕ ಮಹೋತ್ಸವವು ಲಾರ್ಡ್ ಕರ್ಜನ್‌ರವರ ಸಮ್ಮುಖದಲ್ಲಿ ನಡೆಯಿತು. ದೇಶೀಯ ಮಹಾರಾಜರುಗಳಿಗೆ ರಾಜ್ಯಭಾರವನ್ನು ಒಪ್ಪಿಸಲು ಇಂಡಿಯಾ ವೈಸ್‌ರಾಯ್ ಅವರು ಆಗಮಿಸಿದುದು ಇದೇ ಮೊದಲು. ಇದು ಮೈಸೂರು ಚರಿತ್ರೆಯಲ್ಲಿ ಒಂದು ಹೊಸ ದಾಖಲೆ. ಶ್ರೀಕೃಷ್ಣರಾಜೇಂದ್ರರು ತಮ್ಮ 18ನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ ರಾಜ್ಯಪಾಳನ ಸಂಪೂರ್ಣಾಧಿಕಾರವನ್ನು ಪಡೆದರು. ಅಂದು ಅವರು ಅಪ್ಪಣೆಕೊಡಿಸಿದ ಭಾಷಣದಲ್ಲಿ ಒಂದು ಮಾತು ಬಹಳ ಮುಖ್ಯವಾದುದು: "ನಮ್ಮ ಮೇಲೆ ಹೊರಿಸಿದ ಹೊಣೆಗಾರಿಕೆಯ ಮಹತ್ವವನ್ನು ಮನವರಿಕೆ ಮಾಡಿಕೊಂಡಿದ್ದೇವೆ. ನಮಗೆ ದೊರೆತ ಪದವಿಯನ್ನು ಪೂರ್ಣ ವಿವೇಕದಿಂದ ನಿರ್ವಹಿಸುತ್ತೇವೆ. ಮಾತಿಗಿಂತ ಕಾರ್ಯಮುಖಾಂತರ ದೃಷ್ಟಾಂತಪಡಿಸಬೇಕೆಂಬುದು ನಮ್ಮ ಆಶಯ." ಎಂದು ನುಡಿದರು. ಆ ಮಾತನ್ನು ಅವರು ತಮ್ಮ ಜೀವನದಲ್ಲಿ ಸತ್ಯವಾಗಿಸಿದಂತೆ ಇನ್ನೆಷ್ಟು ಜನ ನಡೆದುಕೊಂಡಿದ್ದಾರೋ ತಿಳಿಯದು. ರಾಜ್ಯಾಭಿಷೇಕವಾದ ಒಂದು ವಾರದಲ್ಲಿ ಅರಮನೆಯಲ್ಲೇ ಒಂದು ಕಛೇರಿ ಏರ್ಪಾಡಾಯಿತು. ಮೇ॥ ಮೆಕಾನಕಿ ಸಿ. ಐ. ಇ. ಅವರು ಮಹಾರಾಜರ ಆಪ್ತ ಕಾರ್ಯದರ್ಶಿಗಳಾದರು. ಹಿಂದಿದ್ದ ರೀಜನ್ಸಿ ಕೌನ್ಸಿಲ್ ಮಹಾರಾಜರ ಮಂತ್ರಾಲೋಚನ ಸಭೆಯಾಗಿ ಪರಿವರ್ತಿತವಾಯಿತು. ದಿವಾನರು ಆ ಸಭೆಯ ಮೊದಲನೆಯ ಸದಸ್ಯರು. ಅಂದಿನಿಂದ ಮಹಾರಾಜರು ರಾಜ್ಯಾಡಳಿತದತ್ತ ಪೂರ್ಣಗಮನವನ್ನು ಹರಿಸಿದರು. ಮಧ್ಯಾಹ್ನ 12 ಗಂಟೆಗೆ ಕಛೇರಿಗೆ ದಯಮಾಡಿಸಿ ಸಂಜೆ ಐದು ಗಂಟೆಯ ತನಕ ಅಂದಂದಿನ ಕಾಗದ ಪತ್ರಗಳ ವಿಲೇವಾರಿಯನ್ನು ಅಂದಂದೇ ಮುಗಿಸುವ ಶ್ರಮವನ್ನು ವಹಿಸುತ್ತಿದ್ದರು.

ಅಂದಿನ ಭಾರತದ ಚಕ್ರವರ್ತಿ ಏಳನೆಯ ಎಡ್ವರ್ಡ್‌ರವರ ಕಿರೀಟಧಾರಣ ಮಹೋತ್ಸವದ ಅಂಗವಾಗಿ ದೆಹಲಿಯಲ್ಲಿ 1903ರ ಜನವರಿ ಒಂದನೆಯ ತಾರೀಖು ಏರ್ಪಡಿಸಿದ್ದ ದರ್ಬಾರಿಗೆ ಅಳಿದ ಮಹಾಸ್ವಾಮಿಯವರು ಆಹ್ವಾನಿತರಾಗಿ ಹೋದುದು ಮೈಸೂರಿನ ಚರಿತ್ರೆಯಲ್ಲಿ ಎರಡನೆಯ ಮುಖ್ಯ ವಿಷಯ. ಆ ಸಮಯದಲ್ಲಿ ಇಂಡಿಯಾಕ್ಕೆ ಬಂದಿದ್ದ ಬ್ರಿಟಿಷ್ ಯುವರಾಜ ಜಾರ್ಜ್‌ರವರು ತಮ್ಮ ಪತ್ನಿಯ ಸಮೇತ ಮೈಸೂರಿಗೆ ಭೇಟಿಕೊಟ್ಟು ತರುಣ ಮಹಾರಾಜರ ಆಡಳಿತ ವೈಖರಿಯನ್ನೂ, ಸೌಜನ್ಯವನ್ನೂ ಅವರಿಂದ ದೊರೆತ ಆತಿಥ್ಯವನ್ನೂ ಮನಸಾರೆ ಹೊಗಳಿ ಹೋದುದೂ ಚಾರಿತ್ರಿಕ ಮುಖ್ಯ ವಿಷಯವೇ. ಮಹಾರಾಜರು ರಾಜ್ಯಸೂತ್ರವನ್ನು ವಹಿಸಿದ ಮೇಲೆ ನಡೆದುದೆಲ್ಲಾ ಚಾರಿತ್ರಿಕ ಘಟನೆಗಳಾಗತ್ತಾ ಬಂದು ಅವರ ಯಶೋದುಂದುಭಿಯ ನಾದ ದಿಗಂತದವರೆಗೂ ಪ್ರತಿಧ್ವನಿಸಲಾರಂಭಿಸಿತು.

1914ರಲ್ಲಿ ಪ್ರಪಂಚದ ಮೊದಲನೆಯ ಮಹಾಯುದ್ಧವು ಆರಂಭವಾಯಿತಷ್ಟೆ. ಆ ಸಮಯದಲ್ಲಿ ಮಹಾರಾಜರು 1½ ಕೋಟಿ ರೂಪಾಯಿಗಳನ್ನು ಯುದ್ಧಕ್ಕಾಗಿ ಸಹಾಯಮಾಡಿದರು. ಯುದ್ಧಕಾಲದಲ್ಲಿ ಮೈಸೂರಿನ ವೀರ ಸೈನಿಕರೂ, ಮೈಸೂರು ಸೈನ್ಯದ ಚೀಫ್ ಕಮ್ಯಾಂಡೆಂಟರಾದ ಕರ್ನಲ್ ಜೆ. ದೇಶಂಕಾಜೇ ಅರಸರೂ ತೋರಿಸಿದ ಪರಾಕ್ರಮಕ್ಕೆ ಮೆಚ್ಚಿ ಚಕ್ರವರ್ತಿಗಳು ಅವರನ್ನು ಸನ್ಮಾನಿಸಿ ಕಳುಹಿಸಿದುದಂತೂ ಮೈಸೂರಿನ ಕೀರ್ತಿ ಗೌರವಗಳನ್ನು ಬೆಳಗಿಸಿತು.

ಅಳಿದ ಮಹಾಸ್ವಾಮಿಯವರು ರಾಜ್ಯಸೂತ್ರವಹಿಸಿದಂದೇ ಭಾಗ್ಯಲಕ್ಷ್ಮಿ ಮೈಸೂರು ಸಂಸ್ಥಾನಕ್ಕೆ ಬಂದು ಬೀಡಾರಮಾಡಿದಳು. ಅವರ ಆಡಳಿತ ಒಂದು ಮಹಾ ಜೈತ್ರಯಾತ್ರೆಯಾಯಿತು. ಭರತಖಂಡದ ಐನೂರ ಅರವತ್ತೆರಡು ಸಂಸ್ಥಾನಗಳಾವುದರಲ್ಲೂ ಕಾಣದ ಪ್ರಗತಿ ನಾಗಾಲಿನಿಂದ ನಡೆಯಲಾರಂಭಿಸಿತು. ಕೃಷಿ, ಕೈಗಾರಿಕೆ, ವಾಣಿಜ್ಯ, ಜೀವನ ವಸತಿ, ಪ್ರಯಾಣ ಸೌಕರ್ಯ, ಚಿಕಿತ್ಸಾ ಸೌಲಭ್ಯ, ಶಿಕ್ಷಣವ್ಯವಸ್ಥೆ, ಜಲವಸತಿ, ವಿದ್ಯುಚ್ಛಕ್ತಿಯ ಏರ್ಪಾಡು ಮುಂತಾದುವುಗಳ ಅಭಿವೃದ್ಧಿ ಭರದಿಂದ ಸಾಗಿತು. ಮೈಸೂರಿನ ಪ್ರಾಕೃತಿಕ ಸಂಪತ್ತು ಬಹುವಾಗಿ ರೂಢಿಸಲ್ಪಟ್ಟಿತು. ಮಹಾರಾಜರವರು ಸಿಂಹಾಸನಾರೂಢರಾಗುವ ಕಾಲದಲ್ಲಿ 192 ಲಕ್ಷ ರೂಪಾಯಿಗಳಿದ್ದ ವಾರ್ಷಿಕಾದಾಯವು 438 ಲಕ್ಷಗಳಿಗೆ ಏರಿತು. ಇದು ಆ ಪ್ರಭುಗಳ ಆಡಳಿತ ಕೌಶಲಕ್ಕೆ ಮಹಾ ಸಾಕ್ಷಿ.

ದೇಶಾಭಿವೃದ್ಧಿ ಕಾರ್ಯಗಳ ಸ್ಥೂಲವಿವರಣೆ :

೧. ವ್ಯವಸಾಯದ ಅಭಿವೃದ್ಧಿಗಾಗಿ ನೀರಾವರಿ ಸೌಲಭ್ಯ.

(ಅ) ಬೇಸಮಂಗಲ, ಮಳಲವಾಡಿ, ಬೈರಮಂಗಲ, ತಿಪ್ಪಗೊಂಡನಹಳ್ಳಿ, ಮಾಕೋನಹಳ್ಳಿ ಜಲಾಶಯಗಳು.

(ಅ) ಕೃಷ್ಣರಾಜ ಸಾಗರ—ಇದರಿಂದ ಸಾವಿರಾರು ಹಳ್ಳಿಗಳಿಗೆ ತರಿ, ಬಾಗಾಯಿತು ವ್ಯವಸಾಯಕ್ಕೆ ಅನುಕೂಲವಾಯಿತು. ಇದರಿಂದ ಇಡೀ ಮಂಡ್ಯದ ಜಿಲ್ಲೆಯೇ ಬೆಳಗಿತು.

(ಇ) ನೀರಾವರಿ ಕಾಮಗಾರಿಕೆಯಲ್ಲಿ ವಿಶ್ವೇಶ್ವರಯ್ಯನಾಲೆ ಬಹಳ ಹೆಸರುವಾಸಿಯಾಗಿದೆ.

(ಈ) ಗ್ರಾಮಾಂತರಗಳಲ್ಲಿ ಕುಡಿಯುವ ನೀರಿನ ಭಾವಿಗಳು ಮತ್ತು ಕೆರೆಗಳು.

೨. ವ್ಯವಸಾಯೋಭಿವೃದ್ಧಿಗೆ – ವ್ಯವಸಾಯ ಇಲಾಖೆ:— (ಅ) ಅಲ್ಲಲ್ಲಿ ವ್ಯವಸಾಯ ಸಂಬಂಧವಾದ ಪಾಠಶಾಲೆಗಳು: (ಆ) ಹೆಬ್ಬಾಳಿನ ಪಾಠಶಾಲೆ ಮತ್ತು ಪರೀಕ್ಷಾ ಕ್ಷೇತ್ರ (ಇ) ತಾಲ್ಲೂಕು ಕೇಂದ್ರಗಳಲ್ಲಿ ರೈತರಿಗೆ ಬೇಕಾದ ಹೊಸ ಗೊಬ್ಬರ, ಉತ್ತಮ ಬೀಜಗಳು, ಮುಟ್ಟುಗಳು. ಯಂತ್ರೋಪಕರಣಗಳು ಇವುಗಳು ಸುಲಭ ಬೆಲೆಗೆ ಮಾರಾಟ.

೩. ವಿದ್ಯುಚ್ಛಕ್ತಿಯ ಏರ್ಪಾಟು;—ಭರತಖಂಡದಲ್ಲಿ ಜಲಪಾತದಿಂದ ವಿದ್ಯುಚ್ಛಕ್ತಿಯನ್ನು ಪಡೆಯುವದಕ್ಕೆ ಮೊದಲುಮಾಡಿದ ಸಂಸ್ಥಾನ ಮೈಸೂರು. ದೇಶದ ಆರ್ಥಿಕಾಭಿವೃದ್ಧಿಗೆ, ಕೈಗಾರಿಕಾ ಯಂತ್ರಗಳ ಚಾಲನೆಗೆ ವಿದ್ಯುಚ್ಛಕ್ತಿಯಿಂದ ತುಂಬಾ ಉಪಯೋಗವಾಯಿತು.

(a) 1900ರಲ್ಲಿ ಶಿವನಸಮುದ್ರದಲ್ಲಿ ವಿದ್ಯುದುತ್ಪಾದನೆ. (b) ಗೇರುಸೊಪ್ಪೆ, ಪಿಂಷಾಗಳಲ್ಲಿ ವಿದ್ಯುದುತ್ಪಾದನೆ.

ಕೋಲಾರದ ಚಿನ್ನದ ಗಣಿಗೆ, ಕಾರ್ಖಾನೆಗಳಿಗೆ ವ್ಯವಸಾಯಕ್ಕೆ ತುಂಬ ಉಪಯೋಗವಾಯಿತು, ಸಂಸ್ಥಾನದ ಮುಖ್ಯ ನಗರಗಳಾದ ಬೆಂಗಳೂರು, ಮೈಸೂರುಗಳಲ್ಲದೆ 194 ಪಟ್ಟಣಗಳೂ ಗ್ರಾಮಗಳೂ ವಿದ್ಯುದ್ದೀಪಗಳಿಂದ ಅಲಂಕೃತಗೊಂಡವು. ಸಂಸ್ಥಾನದ ಬೊಕ್ಕಸಕ್ಕೆ 50 ಲಕ್ಷಗಳ ವರಮಾನವನ್ನು ತಂದಿತು. ವಿದ್ಯುಚ್ಛಕ್ತಿ ದೇಶವನ್ನು ಬೆಳಗಿತು. ಕೈಗಾರಿಕೆಗಳಿಗೆ ಆಸರೆಯಾಯಿತು.

೪. ವಿದ್ಯಾಪ್ರಚಾರ: ದೇಶದ ಸಂಪತ್ತಿಗೆ, ಪ್ರಜೆಗಳ ಜ್ಞಾನಾರ್ಜನೆಗೆ ವಿದ್ಯೆಯೇ ಮೂಲವೆಂದು ತಿಳಿದು ಗ್ರಾಮಾಂತರಗಳಲ್ಲೆಲ್ಲಾ ಪಾಠಶಾಲೆಗಳು ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟವು. ಪ್ರಾಥಮಿಕ ಮತ್ತು ಮಾಧ್ಯಮಿಕ ಶಾಲೆಗಳಲ್ಲಿ ಉಚಿತ ಶಿಕ್ಷಣದ ಏರ್ಪಾಟಾಯಿತು. ಇವುಗಳಲ್ಲದೆ (ಅ) ಹಲವುಶಾಲೆ ಪ್ರೌಢವಿದ್ಯಾಶಾಲೆಗಳು (ಆ) ವ್ಯವಸಾಯ ಮತ್ತು ಕೈಗಾರಿಕೆಗಳ ಶಾಲೆಗಳು (ವೃತ್ತಿಶಿಕ್ಷಣ ಶಾಲೆಗಳು) (ಇ) ವೈದ್ಯಕೀಯ ಶಾಲೆಗಳು (ಈ) ಸಂಸ್ಕೃತ ವಿದ್ಯೆಯ ಪ್ರಸಾರಕ್ಕಾಗಿ ಮೈಸೂರು, ಬೆಂಗಳೂರು, ಮೇಲುಕೋಟೆಗಳಲ್ಲಿ ಸಂಸ್ಕೃತದ ಕಾಲೇಜುಗಳು (ಉ) ಸ್ತ್ರೀಯರ ಪ್ರಗತಿಗಾಗಿ ಬೆಂಗಳೂರು ಮತ್ತು ಮೈಸೂರು ನಗರಗಳಲ್ಲಿ ಮಹಾರಾಣಿಯವರ ಹೆಸರಿನಲ್ಲಿ ಕಾಲೇಜುಗಳು (ಊ) ಉಪಾಧ್ಯಾಯರ ಶಿಕ್ಷಣಕ್ಕಾಗಿ ಟ್ರೈನಿಂಗ್ ಕಾಲೇಜ್ ಮತ್ತು ನಾರ್ಮಲ್ ಸ್ಕೂಲುಗಳು (ಋ) 1916ರಲ್ಲಿ ವಿಶ್ವವಿದ್ಯಾನಿಲಯ ಸ್ಥಾಪನೆ. ಅದುವರೆಗೆ ಮೈಸೂರಿನ ಕಾಲೇಜುಗಳು ಮದರಾಸಿನ ವಿಶ್ವವಿದ್ಯಾಪೀಠದ ಮೇಲ್ವಿಚಾರಣೆಗೆ ಸೇರಿದ್ದುವು. ಪರೀಕ್ಷೆಗಳಿಗೂ ಒಳಪಟ್ಟಿದ್ದುವು. ಮೈಸೂರಿನಲ್ಲಿ ಸ್ಥಾಪನೆ ಆದಮೇಲೆ ಇಲ್ಲಿನ ಬೆಂಗಳೂರು ಮೈಸೂರು ಕಾಲೇಜುಗಳನ್ನು ಈ ವಿದ್ಯಾಪೀಠಕ್ಕೆ ಸೇರಿಸಿ, ಅವುಗಳ ಜೊತೆಗೆ ಹೊಸ ಕಾಲೇಜುಗಳನ್ನೂ ಏರ್ಪಡಿಸಿ ಕಲೆ, ವಿಜ್ಞಾನ, ಶಿಲ್ಪ, ವೈದ್ಯಶಾಸ್ತ್ರಗಳನ್ನು ಕಲಿಯಲು ಸೌಕರ್ಯಗಳನ್ನೂ ಕಲ್ಪಿಸಿಕೊಟ್ಟರು. ಇತರ ಯಾವ ದೇಶೀಯ ಸಂಸ್ಥಾನಗಳಲ್ಲೂ ವಿಶ್ವವಿದ್ಯಾಪೀಠವಿಲ್ಲದ ಕಾಲದಲ್ಲಿ ಮೈಸೂರಿನಲ್ಲಿ ಪ್ರಪ್ರಥಮವಾಗಿ ಸ್ಥಾಪಿತವಾದುದೊಂದು ವೈಶಿಷ್ಟ್ಯ. ಇದರ ಬಹುಪಾಲು ಯಶಸ್ಸು ಸರ್ ಎಂ. ವಿಶ್ವೇಶ್ವರಯ್ಯನವರಿಗೆ ಸೇರಬೇಕು (ಋ) ಶಿಲ್ಪ, ವಿಜ್ಞಾನ ಮುಂತಾದುವುಗಳಲ್ಲಿ ಬುದ್ಧಿವಂತರಾದವರನ್ನು ವಿದೇಶಗಳಿಗೆ ಕಳುಹಿಸಿ ಹೆಚ್ಚಿನ ಶಿಕ್ಷಣ ಪಡೆಯಲು ವೇತನಗಳನ್ನು ಕೊಡುವ ಏರ್ಪಾಡು. (ಎ) ಸಂಸ್ಥಾನದ ದೊಡ್ಡ ಅಧಿಕಾರ ಸ್ಥಾನಗಳಿಗೆ ಮೇಧಾವಿಗಳನ್ನು ಆರಿಸಲು ಮೈಸೂರು ಸಿವಿಲ್ ಪರೀಕ್ಷೆಯ ಏರ್ಪಾಡು. (ಏ) ಜಮ್‌ಷೆಡ್‌ಜಿ ನಸರ್‌ವಾಂಜಿ ತಾತಾ ಅವರು ಬೆಂಗಳೂರಿನಲ್ಲಿ "ಇಂಡಿಯನ್ ಇನ್‌ಸ್ಟಿಟ್ಯೂಟ್ ಆಫ್ ಸೈನ್ಸ್" ಎಂಬುದನ್ನು ಸ್ಥಾಪಿಸುವಾಗ ಉಚಿತವಾದ ವಿಶಾಲಸ್ಥಳ, ಕಟ್ಟಡಕ್ಕೆ ಹಣವನ್ನು ಕೊಟ್ಟುದಲ್ಲದೆ ಪ್ರತಿವರ್ಷ 30 ಸಾವಿರ ರೂಪಾಯಿ ಗ್ರಾಂಟನ್ನು ಸಹ ಕೊಡಲಾರಂಭಿಸಿದರು. (ಐ) ರಜತ ಮಹೋತ್ಸವದ ಜ್ಞಾಪಕಾರ್ಥವಾಗಿ ಬೆಂಗಳೂರಿನಲ್ಲಿ "ಟೆಕ್ನೊಲಾಜಿಕಲ್ ಇನ್‌ಸ್ಟಿಟ್ಯೂಟ್" ಎಂಬ ಕಲಾಶಾಲೆ. (ಒ) ಮೈಸೂರಿನಲ್ಲಿ ಕಿವುಡ, ಕುರುಡ ಮತ್ತು ಮೂಕರಿಗಾಗಿಯೇ ಪ್ರತ್ಯೇಕವಾದ ಪಾಠಶಾಲೆ. (ಓ) ಕನ್ನಡ ಸಾಹಿತ್ಯ ಪರಿಷತ್ತು, ಕನ್ನಡ ಭಾಷೆಯ ಜಾಗೃತಿಯನ್ನುಂಟುಮಾಡಲೆಂದು ಧನಸಹಾಯ. (ಔ) ವಯಸ್ಕರ ವಿದ್ಯಾಭ್ಯಾಸ.

೫. ವೈದ್ಯ ಸಹಾಯ; ಪ್ರಜೆಗಳ ಆರೋಗ್ಯರಕ್ಷಣೆಗಾಗಿ ಸಂಸ್ಥಾನದಲ್ಲೆಲ್ಲಾ ಸುಮಾರು 300 ಆಸ್ಪತ್ರೆಗಳು ಸ್ಥಾಪಿತವಾದವು. ಇವುಗಳಲ್ಲಿ ಮುಖ್ಯವಾದವು; (a) ಬೆಂಗಳೂರಿನಲ್ಲಿ ವಿಕ್ಟೋರಿಯಾ ಆಸ್ಪತ್ರೆ. ವಾಣಿವಿಲಾಸ ಹೆರಿಗೆ ಆಸ್ಪತ್ರೆ, ಮಿಂಟೋ ಕಣ್ಣಾಸ್ಪತ್ರೆ, ಹುಚ್ಚರ ಆಸ್ಪತ್ರೆ. (b) ಮೈಸೂರಿನಲ್ಲಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ ಆಸ್ಪತ್ರೆ, ಚಲುವಾಂಬಾ ಮೆಟರ್ನಿಟಿ ಆಸ್ಪತ್ರೆ, ಕೃಷ್ಣರಾಜ ಮೃಣ್ಣಿಯವರ ಕ್ಷಯರೋಗದ ಆಸ್ಪತ್ರೆ, (c) ಶಿವಮೊಗ್ಗೆಯಲ್ಲಿ ಮೆಗ್ಗಾನ್ಸ್ ಆಸ್ಪತ್ರೆ. (d) ಕೆಲವು ಆಸ್ಪತ್ರೆಗಳಲ್ಲಿ ಕಣ್ಣು, ಗಂಟಲು, ಮೂಗು, ಕಿವಿಗಳ ರೋಗಗಳಿಗಾಗಿ ಪ್ರತ್ಯೇಕ ಶಾಖೆಗಳು. (e) ಪ್ರತಿ ತಾಲ್ಲೂಕಿನಲ್ಲಿಯೂ, ಹೋಬಳಿ ಕೇಂದ್ರಗಳಲ್ಲಿಯೂ ವೈದ್ಯಶಾಲೆಗಳ ಜೊತೆಗೆ ಆಯುರ್ವೇದಿಕ್ ಮತ್ತು ಯುನಾನಿ ಆಸ್ಪತ್ರೆಗಳೂ ಕೊಡಲ್ಪಟ್ಟವು. (f) ಸಾಂಕ್ರಾಮಿಕ ಜಾಡ್ಯಗಳನ್ನು ಜಡಿಗಟ್ಟಲು ಇನಾಕ್ಯುಲೇಷನ್ ಮತ್ತು ದೇವಿ ಹಾಕುವ ಪದ್ಧತಿ ಜಾರಿಗೆ ಬಂತು. (g) ಮಲೇರಿಯಾ ಜಾಡ್ಯದ ನಿವಾರಣಾ ಕಾರ್ಯ.

(ಮುಂದುವರಿಯುವುದು.)

SANSKRIT ALPHABET

"Is there anything in the world more scientific and more complete than the Sanskrit alphabet? Think of the Roman alphabet with which we are so enamoured that we are anxious to give up our perfect alphabet and adopt it. In the Roman alphabet we have five vowels—a, e, i, o, u—placed haphazardly; so are the consonants placed haphazardly without any reason, any science whatsoever. Things are totally different in the Devanagari alphabet—क ख ग घ ङ—are all pronounced from the throat; if you try to pronounce क ख ग घ you will find the tongue never touches the root of the palate. But the चवर्ग is different. Take the five letters—च छ ज झ ञ; you will find the tongue has to touch the root of the palate for each of these letters: move the tongue forward touching the ridge behind the teeth and you can pronounce ट ठ ड ढ ण, move the tongue forward touching the teeth you will be able to pronounce त थ द ध न, then when you pronounce प फ ब भ म the lips will have to touch each other and without doing so pronunciation of the five letters is impossible. This grouping of consonants into five groups—कखगघङ, चछजझञ, टठडढण, तथदधन पफबभम,—is a masterpiece of scientific achievement. No other alphabet has ever attempted any classification. The word "alphabet" is derived from Alpha Beta. This is the sequence—alpha, beta, gamma, delta—what rhyme, what reason? None at all. Yet we consulted an Encyclopedia and were astonished to find that the origin of letters was in Phoenicia and "Indian alphabets were derived from Phoenicia!" No reason for such denigration of the Sanskrit alphabet is given.

Could there be another instance of enmity to Hinduism than such tactics? This encyclopedia says the earliest Sanskrit writing is in Ashok-pillar of 300 B.C. Yet even the so-called Indologists have admitted that the Panini Grammar was written in 600 B.C. if not earlier! (Truth, Calcutta.)

"Imagination is the beginning of creation. You imagine what you desire; you will what you imagine; and at last you create what you will." X.

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INDIA'S DEFENCE

RAMANANDA CHATTERJEE

(Continued from last issue)

So there was a "hecatomb" at Balaklava, not of course on the scale of China, for Britain is a much smaller country. May we then say of the Britishers, adopting the language of Sir Jadunath, that in this battle "their common soldiers were lions led by asses?"

Sir Jadunath begins his eighth section with the sentence, "Such was the effect of discipline"—British discipline of course. What would he have thought of a writer if he, the latter, had appropriated this sentence and used it after the passages quoted on a previous page from Fortescue? Prof. Sarkar then sneers at 'self-determination' and 'the inherent rights of man' and gives as examples of their exercise what the mutineers did at Lucknow after the English had lost the battle of Chinhut. I suppose Indians never did anything better than that, and Britishers never bungled, or did anything wicked or farcical!

In his ninth section Sir Jadunath says that "true discipline in the army is impossible without discipline at home and regular habits in daily life. These are utterly wanting among indigenous population of India." If so, it must be true that the Indian army has always been wanting in true discipline. Yet British general after British general has praised it! The fact is Prof. Sarkar has been too sweeping in the condemnation of his own countrymen and too lavish in the praise of Britishers.

Sir Jadunath opines that "solidarity is impossible without homogeneity." What are his standards and criteria of solidarity and homogeneity? Are the peoples of the United States of America homogeneous? Have they solidarity? Are the peoples of the Soviet Republics of Russia possessed of homogeneity and solidarity? Is it always an unmixed advantage from all points of view for the population of a country to be wholly hemogeneous?

Says Sir Jadunath:

"Apart from the unbridgeable chasm separating the Hindu from the Muslim, the Shia from the Sunni, the Brahman from the non-Brahman, the meat-eater from the vegetarians among the same caste of Hindus, there is a strong impediment to our homogeneity in the Hindu psychology."

'Hindu psychology' not being an invariable, well-defined entity, uniform through all ages throughout India, entity, let us speak of other things. Is the 'chasm' between meat-eaters and vegetarians among the same caste of Hindus really unbridgeable? Is there a "chasm" at all at present, in Bengal in any case? How do they then interdine and intermarry and have social intercourse of various other descriptions in numerous instances, in various parts of India? The state of things in Bengal, with which we are best acquainted, is such now that we had almost forgotten that there was at one time a gulf between them, though even then it was not unbridgeable. As regards Brahmans and non-Brahmans, except recently in the South, all the ordinary transactions of life and kinds of social intercourse and co-operation in politics and business are smoothly carried on between all 'touchable' castes In Bengal and some other regions, there is even interdining among them to a great extent, and a few inter-caste marriages among Hindus have also taken place. In many places, "high-caste" people have openly taken food cooked and served by "untouchables."

Sir Jadunath Sarkar says he is "vainly scanning the horizon for any sign of the new birth" of Hinduism. It may be that h

being a detached onlooker sees more of the game, or rather the fight that is raging against Hindu obscurantism, than those who are in the thick of it. But many of the latter are confidently awaiting the early advent of a re-born Hinduism. They feel that they are witnessing the throes of its renascence.

We do not know whether difference between Sunnis and Shiahs can be spoken of as forming an unbridgeable chasm.

As regards Hindus and Muslims there is and for ages has been business and ordinary social intercourse. Interdining there is among a very small number. Political and economic jealousy there undoubtedly is. How much of it is due to British rule may be investigated. Hindus and Muslims are for the most part racially the same. The conflict between them is not racial. The 'religious' conflict is due to a considerable extent to political and economic causes. I cannot say whether the 'chasm' between them is unbridgeable. But it is a fact that in the East India Gazetteer by Walter Hamilton, published in 1829 and dedicated by permission to the Court of Directors, there are passages like the following:

"Rungpoor: The two religions, however, are on the most friendly terms, and mutually apply to the deities or saints of the other when they imagine that application to their own will prove ineffectual" (vol. ii, p. 478). and that Dr. Taylor's Topography of Dacca (1849) contains the following passage:

"Religious quarrels between the Hindus and Mohammadans are of rare occurrence. These two classes live in perfect peace and concord, and a majority of the individuals belonging to them have even overcome their prejudices so far as to smoke from the same hookah." Chap. ix. p. 257.

If Hindus and Muslims be now really separated by an unbridgeable chasm, the causes have to be investigated and, as far as possible, removed, whether they be entirely of indigenous origin or due to British rule.

In order to illustrate or demonstrate the drawback and danger of Indian 'communalism'—Indian Muslim 'communalism' in this case, Sir Jadunath thus narrates an incident in the Second Afghan War in his own words:

"India's north-western defences are menaced by the Amir of Afghanistan's intrigues with Russian generals in Central Asia. A British Indian army advances into the enemy's country to meet the danger. It is held up before the impregnable Peiwar Kotal. Its general Sir Frederick Roberts, hit upon the splendid device of getting to the enemy's rear by a long night march turning the entire Kotal. The success of the expedition, —the very lives of the troops forming the column,—depend upon the absolute silence and secrecy with which this march is conducted before arriving within striking distance of the enemy. And yet, on the way, some Muslim soldiers of the 12th Punjab Infantry, fire their muskets in the darkness to give warning to the enemy. Communalism is with us a stronger force than nationalism and fidelity to country or salt. What would be the fate of a purely Indian army, of mixed Hindu and Muhammadan regiments, under similar circumstances, without the white soldiers, who by order of Roberts, thereafter surrounded the treacherous Punjabi regiment in the silence and darkness and ensured the safe completion of the night march by keeping a grip on their throats?

(To be continued).

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H. H. NAALWADI KRISHNARAJA WADIYAR

ಶ್ರೀ ಜೆ. ಬಿ. ಮಲ್ಲಾರಾಧ್ಯರವರ ಅಧ್ಯಕ್ಷಭಾಷಣ

(ಕಳೆದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರಿದುದು.)

೫. ಸಹಕಾರ ಸಂಘಗಳು;—(ಅ) ರೈತರಿಗೂ, ಬಡವರಿಗೂ ಸುಲಭ ದರದ ಬಡ್ಡಿಯಲ್ಲಿ ಸಾಲ ದೊರೆಯಲು, ಸುಲಭ ಕಂತುಗಳಲ್ಲಿ ಸಾಲವನ್ನು ವಸೂಲ್ಮಾಡಲು ಎರಡು ಸಾವಿರಕ್ಕೂ ಮೇಲ್ಪಟ್ಟ ಸಹಕಾರ ಸಂಘಗಳು ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟವು. (ಆ) ಮೈಸೂರು ಬ್ಯಾಂಕ್ ಎಂಬ ಖಾಸಗೀ ಬ್ಯಾಂಕ್. (ಇ) ಜಮೀನು ಅಡಮಾನದ ಬ್ಯಾಂಕ್. (ಈ) "ಚೇಂಬರ್ ಆಫ್ ಕಾಮರ್ಸ್" ಎಂಬ ವರ್ತಕ ಸಂಘ.

೬. ನಗರ ನಿರ್ಮಾಣ ಕಾರ್ಯ;—

ಈ ಕಾರ್ಯದಲ್ಲಿಯೂ ಮೈಸೂರು ಸೀಮೆಯ ಅತ್ಯದ್ಭುತ ಕೀರ್ತಿಯನ್ನು ಗಳಿಸಿತು. ಮಹಾಸ್ವಾಮಿಯವರ ಕಾಲದಲ್ಲಿ ಮೈಸೂರು, ಬೆಂಗಳೂರು ನಗರಗಳು ಅತ್ಯಂತ ಸುಂದರ ನಗರಗಳೆಂದು ಹೆಸರಾದವು. ಮೈಸೂರಿಗೆ "ಭರತಖಂಡದ ಉಪವನಗಳ ನಗರ" ಎಂಬ ಖ್ಯಾತಿಯೇ ಬಂತು. ನೂತನವಾಗಿ ನಿರ್ಮಾಣವಾದ ಬಡಾವಣೆಗಳಲ್ಲಿ ಸುಂದರವಾದ ಕಟ್ಟಡಗಳು, ಸಾಲು ಮರಗಳಿಂದ ರಂಜಿಸುವ ವಿಶಾಲವಾದ ಬೀದಿಗಳು, ಅಲ್ಲಲ್ಲಿ ಚೌಕಗಳು; ನಿರ್ಮಲ ಮತ್ತು ಕುಡಿಯುವ ನೀರಿನ ಸೌಲಭ್ಯ ಮುಂತಾದ ಏರ್ಪಾಡುಗಳು ನಡೆದವು.

ಮಹಾಸ್ವಾಮಿಯವರ ಕಾಲದಲ್ಲಿ ಕಟ್ಟಡ: ಸುಂದರವಾದ ಹೊಸ ಅರಮನೆ, ಲಲಿತಮಹಲ್, ಚಾಮುಂಡೀಬೆಟ್ಟದ ಅರಮನೆ, ಹಾರ್ಡಿಂಜ್ ಸರ್ಕಲಿನ ವಿದ್ಯುಚ್ಛಕ್ತಿ ಜಲಯಂತ್ರ, ಶ್ರೀ ಚಾಮರಾಜೇಂದ್ರರ ಶ್ವೇತಶಿಲಾ ವಿಗ್ರಹ, ಭರತಖಂಡದಲ್ಲೇ ಪ್ರಸಿದ್ಧವಾದ ಕೃಷ್ಣರಾಜಸಾಗರದ ರಮಣೀಯವಾದ ಬೃಂದಾವನ, ಕ್ರೀಡಾ ಮೈದಾನಗಳು ಮುಂತಾದವುಗಳು ನಿರ್ಮಿಸಲ್ಪಟ್ಟವು.

೮. ಕೈಗಾರಿಕೆ:—

ಮಹಾಸ್ವಾಮಿಯವರ ಕಾಲದಲ್ಲಿ ಮೈಸೂರು ಸಂಸ್ಥಾನ ಕೈಗಾರಿಕೆಯಲ್ಲಿ ಅತಿ ಉಚ್ಚಾಯ ಸ್ಥಿತಿಗೆ ಬಂತು.

1. ಬದನವಾಳದಲ್ಲಿ ಖಾದೀ ಕಾರ್ಯಾಲಯ. 2. ಚನ್ನಪಟ್ಟಣ ಬೆಂಗಳೂರುಗಳಲ್ಲಿ ರೇಷ್ಮೆ ಕಾರ್ಖಾನೆಗಳು. 3. ನೇಯ್ಗೆ ಕಾರ್ಖಾನೆ, ಸಾಬೂನಿನ ಕಾರ್ಖಾನೆ. 4. ಸೆಂಟ್ರಲ್ ಇಂಡಸ್ಟ್ರಿಯಲ್ ವರ್ಕ್‌ಷಾಪ್, 5. ಪಿಂಗಾಣಿ ಸಾಮಾನಿನ ಕಾರ್ಖಾನೆ, 6. ವಿದ್ಯುಚ್ಛಕ್ತಿ ಸಾಮಾನುಗಳ ತಯಾರಿಕೆಯ ಕಾರ್ಖಾನೆ. 7. ಗಂಧದೆಣ್ಣೆಯ ಕಾರ್ಖಾನೆ. 8. ಗಾಜಿನ ಕಾರ್ಖಾನೆ. 9. ವಿದ್ಯುಚ್ಛಕ್ತಿಯ ಬ್ಯಾಟರಿಗಳ ಕಾರ್ಖಾನೆ. 10. ರಾಸಾಯನಿಕ ವಸ್ತುಗಳ ಕಾರ್ಖಾನೆ. 11. ಸಸ್ಯಸಂಬಂಧವಾದ ಎಣ್ಣೆಗಳ ಕಾರ್ಖಾನೆ. 12. ಭದ್ರಾವತಿಯಲ್ಲಿ ಕಬ್ಬಿಣದ ಕಾರ್ಖಾನೆ, ಉಕ್ಕಿನ ಕಾರ್ಖಾನೆ, ಸಿಮೆಂಟ್, ಕಾಗದ, ಕೀಲೆಣ್ಣೆಯ ಕಾರ್ಖಾನೆಗಳು; ಭದ್ರಾವತಿಯಂತೂ ಮೈಸೂರಿನ ಮ್ಯಾಂಚೆಸ್ಟರ್ ಎಂದು ಹೆಸರು ಪಡೆಯಿತು. 13. ಮಂಡ್ಯದಲ್ಲಿ ಸಕ್ಕರೆ ಕಾರ್ಖಾನೆ. 14. ತಿಪಟೂರಿನಲ್ಲಿ ಬೆಂಕಿಕಡ್ಡಿ ತಯಾರಿಕೆ. ಇವುಗಳಲ್ಲದೆ ಇನ್ನೂ ಅನೇಕ ಸಣ್ಣ ಪುಟ್ಟ ಕೈಗಾರಿಕೆಗಳು ಮಹಾಸ್ವಾಮಿಯವರ ಕಾಲದಲ್ಲಿ ಸ್ಥಾಪಿತವಾದುವು. ಇದರಿಂದ ಸಾವಿರಾರು ಮಂದಿಗೆ ಜೀವನೋಪಾಯ ದೊರೆಯಿತಲ್ಲದೆ ಮೈಸೂರಿನ ವಾಣಿಜ್ಯ ಬೆಳೆಯಲು ಅನುಕೂಲವಾಯಿತು.

೯. ಪ್ರಯಾಣ ಸೌಲಭ್ಯ;

ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರ ಕಾಲದಲ್ಲಿ ದೇಶದಲ್ಲಿ ರೈಲುಮಾರ್ಗವು ಒಂದಕ್ಕೆ ಎರಡರಷ್ಟಾಯಿತು ಮೈಸೂರಿನ ರೈಲುಮಾರ್ಗದ ಉದ್ದ ಸುಮಾರು 748 ಮೈಲಿಗಳಷ್ಟಾಯಿತು. ಅಲ್ಲದೆ ಸದರನ್ ಮರಾಟಾ ಕಂಪೆನಿಯವರು ನಡೆಸುತ್ತಿದ್ದ ರೈಲುಮಾರ್ಗಗಳೆಲ್ಲವನ್ನೂ ತಮ್ಮ ಆಡಳಿತಕ್ಕೆ ತೆಗೆದುಕೊಂಡರು. ಮೈಸೂರಿನಲ್ಲಿ ರೈಲ್ವೇ ವರ್ಕ್‌ಷಾಪ್, ರೈಲ್ವೇ ಆಫೀಸುಗಳು ಕಟ್ಟಲ್ಪಟ್ಟವು. ಪ್ರಯಾಣ ಸಾಕರ್ಯಕ್ಕಾಗಿ ಹಲವು ಕಡೆ ರಸ್ತೆಗಳೂ, ಸೇತುವೆಗಳೂ ನಿರ್ಮಿಸಲ್ಪಟ್ಟವು. ಇದೆಲ್ಲ ದೇಶದ ಸಂಪದಭಿವೃದ್ಧಿಗೂ, ವ್ಯಾಪಾರ ಸೌಕರ್ಯಕ್ಕೂ, ಪ್ರಜಾಸೌಲಭ್ಯಕ್ಕೂ ಅನುಕೂಲವಾಯಿತು.

ಮೈಸೂರಿನ ಪ್ರಗತಿಯನ್ನು ಮನಗಂಡ ಬ್ರಿಟಿಷ್ ಸರ್ಕಾರವು ಮಹಾರಾಜರು ಪ್ರತಿವರ್ಷವೂ ತಮಗೆ ಕೊಡುತ್ತಿದ್ದ 36½ ಲಕ್ಷ ರೂಪಾಯಿ ಪೊಗದಿಯನ್ನು ತೆಗೆದುಹಾಕಿದರು.

ಮಹಾಸ್ವಾಮಿಯವರು ಶ್ರೇಷ್ಠ ರಾಜಕಾರಣಿಗಳು, ರಾಜನೀತಿವಿಶಾರದರು, ಪ್ರಜೆಗಳೂ ಸರ್ಕಾರದ ಆಡಳಿತದಲ್ಲಿ ಭಾಗವಹಿಸಲೆಂದು ಈ ಹಿಂದೆಯೇ ದಿವಾನರಾಗಿದ್ದ ಶ್ರೀ ರಂಗಾಚಾರ್ಯರ ಕಾಲದಲ್ಲಿ ಭಾರತದಲ್ಲೇ ಪ್ರಪ್ರಥಮವಾಗಿ ಮೈಸೂರಿನಲ್ಲಿ ಸ್ಥಾಪಿತವಾಗಿದ್ದ ಪ್ರಜಾಪ್ರತಿನಿಧಿ ಸಭೆಯನ್ನು ಕಾನೂನು ಬದ್ಧವಾದ ಸಂಸ್ಥೆಯನ್ನಾಗಿ ಮಾಡಿ ಅದಕ್ಕೆ ರಾಜಕೀಯ ರೂಪು ಕೊಟ್ಟರು. ಅದಕ್ಕೆ ಕೆಲವು ಹಕ್ಕು ಬಾಧ್ಯತೆಗಳು ದೊರೆತವು. ಈ ಮೊದಲು ಈ ಸಭೆ ಸಂಸ್ಥಾನದ ಅರ್ಜಿದಾರರ ದೊಡ್ಡ ಕೂಟದಂತಿತ್ತು. ವರ್ಷಕ್ಕೊಂದು ಬಾರಿ ಸೇರುತ್ತಿತ್ತು. ಮಹಾಸ್ವಾಮಿಯವರ ಕಾಲದಲ್ಲಿ ವರ್ಷಕ್ಕೆ ಎರಡು ಬಾರಿ ಸೇರುವಂತಾಯಿತು. ಸಭೆಯಲ್ಲಿ 325 ಮಂದಿ ಸದಸ್ಯರಿದ್ದರು. ಇವರ ಪೈಕಿ ಪ್ರಜೆಗಳಿಂದ ನೇರವಾಗಿ ಚುನಾಯಿತರಾದ ಸದಸ್ಯರೇ ಹೆಚ್ಚು ಮಂದಿಯಿದ್ದರು. ಬರುಬರುತ್ತಾ ಸ್ತ್ರೀಯರೂ ಸದಸ್ಯರಾಗಲು ಅವಕಾಶ ದೊರೆಯಿತು.

ಶಾಸನ ಸಭೆ :

ಇದು ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರ ಕಾಲದಲ್ಲೇ ಸ್ಥಾಪಿತವಾಯಿತು (1907). 60 ಮಂದಿ ಸದಸ್ಯರಲ್ಲಿ ಇಪ್ಪತ್ತೈದು ಮಂದಿ ಚುನಾಯಿತರಾದವರಿದ್ದರು. ಈ ಸಭೆ ವರ್ಷಕ್ಕೆ ಎರಡು ಬಾರಿ ಬೆಂಗಳೂರಲ್ಲಿ ಸೇರುತ್ತಿತ್ತು. ಪ್ರತಿಯೊಂದು ವಿಧವಾದ ಕಾನೂನುಗಳೂ ರಾಜ್ಯದಲ್ಲಿ ಆಚರಣೆಗೆ ಬರುವುದಕ್ಕೆ ಮುಂಚೆ ಈ ಸಭೆಯಲ್ಲಿ ಚರ್ಚಿಸಲ್ಪಟ್ಟು ಅನುಮತಿ ಪಡೆಯಬೇಕೆಂಬ ನಿಯಮವಿತ್ತು. ರಾಜ್ಯದ ಆಯವ್ಯಯ ಪಟ್ಟಿಯು ಸಹ ಈ ಸದಸ್ಯರ ವಿಮರ್ಶೆಗೊಳಗಾಗಿ ಮುಂಜೂರಾತಿ ಪಡೆಯಬೇಕಾಗಿತ್ತು. ಸರ್ಕಾರದ ಖರ್ಚುವೆಚ್ಚುಗಳನ್ನು ಪರೀತಾಮಾಡುವುದಕ್ಕೂ, ತರಾವುಗಳನ್ನು ತಂದು ಚರ್ಚಿಸುವುದಕ್ಕೂ, ಆಡಳಿತಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಪ್ರಶ್ನೆಗಳನ್ನು ಹಾಕುವುದಕ್ಕೂ ಈ ಸಭೆಗೆ ಅಧಿಕಾರವಿತ್ತು. ಈ ಎರಡು ಸಭೆಗಳೂ ನಡೆಸಿದ ಕಾರ್ಯಕಲಾಪಗಳನ್ನು ಮೆಚ್ಚಿ ಮಹಾರಾಜರವರು 1939ರಲ್ಲಿ "ಮೈಸೂರು ರಾಜ್ಯಾಂಗ ವ್ಯವಸ್ಥಾ ಸಮಿತಿ" ಯನ್ನು ಏರ್ಪಡಿಸಿ ಹೊಸ ಸುಧಾರಣೆಗಳನ್ನು ಅನುಗ್ರಹಿಸಿದರು.

ಶಾಸನಸಭೆಯಲ್ಲದೆ ಮ್ಯುನಿಸಿಪಾಲಿಟಿಗಳು, ಡಿಸ್ಟ್ರಿಕ್ಟ್ ಬೋರ್ಡುಗಳು, ಗ್ರಾಮಪಂಚಾಯಿತಿಗಳು ಮುಂತಾದ ಸ್ಥಳೀಯ ಸಂಸ್ಥೆಗಳೂ ಆಯಾಯ ಊರುಗಳಿಗೆ ಅನುಗುಣವಾಗಿ ಸ್ಥಾಪಿಸಲ್ಪಟ್ಟು ಪ್ರಜೆಗಳು ಚುನಾಯಿತರಾಗಿ ಬಂದು ಸ್ಥಳೀಯ ಆಡಳಿತಗಳಲ್ಲಿ ಭಾಗವಹಿಸುವ ಏರ್ಪಾಡೂ ಜಾರಿಗೆ ಬಂತು.

ಕಾಲಧರ್ಮವನ್ನು ಮನಗಂಡು ಸರಕಾರಿ ಉದ್ಯೋಗಗಳಲ್ಲಿ ಪ್ರತಿ ಕೋಮಿನವರೂ ಆಯಾ ಕೋಮಿನ ಜನಸಂಖ್ಯೆಗೆ ತಕ್ಕಂತೆ ಇರುವಂಥ ಅವಕಾಶವನ್ನು ಮಾಡಿದರು.

ಮಹಾಸ್ವಾಮಿಯವರ ಆಡಳಿತದ ಕಾಲದಲ್ಲಿ ಮೈಸೂರು ದೇಶವು ಅಶ್ರಿತ ಸಂಸ್ಥಾನಗಳಲ್ಲಿ ಒಂದಾಗಿ ಬ್ರಿಟಿಷ್ ಚಕ್ರಾಧಿಪತ್ಯದ ಮೇಲ್ವಿಚಾರಣೆಯಲ್ಲಿದ್ದರೂ ಕೇವಲ ರಾಜಕೀಯ ಸಂದರ್ಭದಲ್ಲಿ ಅವರ ಅಧಿಕಾರವೇ ಹೊರತು, ದೇಶದ ಒಳ ಆಡಳಿತವೆಲ್ಲದರಲ್ಲಿಯೂ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರೇ ಪ್ರಭುಗಳು, ಅವರೇ ಸರ್ಕಾರ, ಅವರೇ ಸಕಲ ಅಧಿಕಾರಿಗಳನ್ನು ನೇಮಿಸುತ್ತಿದ್ದರು. ಪ್ರತಿಯೊಂದು ಇಲಾಖೆಯ ಪ್ರತಿ ಕೆಲಸದಲ್ಲಿಯೂ ಅವರ ಪ್ರತಿಭಾ ಕೌಶಲದ ಮಾರ್ಗದರ್ಶನವಿರುತ್ತಿತ್ತು. ತಹಶೀಲ್ದಾರರಿಂದ ಹಿಡಿದು ರಾಜ್ಯದ ಉನ್ನತ ಅಧಿಕಾರಿಗಳವರೆಗೆ ಯಾರ ಕರ್ತವ್ಯನಿಷ್ಠೆ ಹೇಗಿದೆ? ಯಾರ ಗುಣಸ್ವಭಾವ, ರೀತಿನೀತಿಗಳು ಹೇಗಿವೆ ಎಂಬ ವಿಚಾರ ಮಹಾಸ್ವಾಮಿಯವರಿಗೆ ಕೂಲಂಕಷವಾಗಿ ತಿಳಿದಿರುತ್ತಿತ್ತು. ದೇಶದ ಶಿಕ್ಷೆರಕ್ಷೆಗಳೂ, ನ್ಯಾಯನಿಷ್ಠೆಗಳೂ ಅವರ ಅಪ್ಪಣೆಯಂತೆ ನಡೆಯುತ್ತಿದ್ದವು. ರಾಜ್ಯದ ಪರಮಾಧಿಕಾರಿ ಪ್ರಭುವಾದರೂ ಅವರೆಂದೂ ನಿರಂಕುಶಮತಿಗಳಾಗಿ ವರ್ತಿಸಿದವರಲ್ಲ. ವ್ಯಕ್ತಿಸ್ವಾತಂತ್ರ್ಯ: ಪ್ರಜೆಗಳ ರಾಜಕೀಯ ಹಕ್ಕುಬಾಧ್ಯತೆಗಳ ವಿಷಯದಲ್ಲಿ ಆಗ ಮೈಸೂರಿನಷ್ಟು ಮುಂದುವರಿದ ರಾಜ್ಯವೇ ಇರಲಿಲ್ಲವೆಂದು ಹೇಳಬಹುದಾಗಿತ್ತು. ಸಾಮಾನ್ಯ ಪ್ರಜೆಗಳ ಸ್ವಾತಂತ್ರ್ಯಕ್ಕೆ ಧಕ್ಕೆ ತರುವಂತಹ ಆಜ್ಞೆಗಳನ್ನು ಮೈಸೂರಿನಲ್ಲಿ ಕಾಣುವುದು ವಿರಳವಾಗಿತ್ತು. ಪ್ರಪಂಚದ ಹಲವು ಪ್ರಜಾಸತ್ತಾತ್ಮಕ ಸರಕಾರಗಳ ನಾಯಕರು ಮೈಸೂರಿನ ಈ ಆಡಳಿತ ವೈಖರಿಯನ್ನು ಮೆಚ್ಚಿ ತಲೆದೂಗಿದ್ದರು. ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರದು ಅಂತಹ ಪ್ರಭಾವಯುತ ರಾಜ್ಯಭಾರ.

ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಕೃಷ್ಣಪ್ರಭುಗಳ ಪ್ರಜಾವಾತ್ಸಲ್ಯದಿಂದ ಕೂಡಿದ ಆಡಳಿತದಲ್ಲಿ ದೇಶವು ಸರ್ವತೋಮುಖವಾದ ಅಭಿವೃದ್ಧಿಯನ್ನು ಪಡೆಯಿತು. ಯಾವ ಪ್ರಗತಿಪರ ಯೋಜನೆಯಾಗಲಿ ಅದು ಭಾರತದ ಇತರ ಕಡೆಗಳಲ್ಲಿ ಆಚರಣೆಗೆ ಬರುವುದಕ್ಕಿಂತ ಮುಂಚೆ ಮೈಸೂರಿನಲ್ಲಿ ಆಚರಣೆಗೆ ಬರುತ್ತಿತ್ತು. ವ್ಯವಸಾಯಕ್ಕೆ ಸಂಬಂಧಿಸಿದುದೆ? ಕೈಗಾರಿಕೆಯೆ? ವಿಜ್ಞಾನವೆ? ವೈದ್ಯಕೀಯವೆ? ವಿದ್ಯಾಭ್ಯಾಸವೆ? ರಾಜಕೀಯ ಸುಧಾರಣೆಯೆ? ಯಾವುದನ್ನು ತೆಗೆದುಕೊಂಡರೂ ಅದು ಮೈಸೂರಿನಲ್ಲಿ ಮುಂದು, [illegible] ಆ ಕ್ಷಿಪ್ರದಲ್ಲಿನೀ ರಾಜ್ಯದಲ್ಲಿ ಉಪಯುಕ್ತವಾದ ಏರ್ಪಾಡುಗಳನ್ನು ಮಾರ್ಪಾಡುಗಳನ್ನು ತಂದು ಮೈಸೂರನ್ನು ಮಾದರಿ ಸಂಸ್ಥಾನವನ್ನಾಗಿ ಮಾಡಿದರು. ಅವರ ಆಡಳಿತ ಮೈಸೂರುದೇಶವನ್ನು ಮಹೀಶೂರ ದೇಶವನ್ನಾಗಿ ಮಾಡಿತು, ಮಹಿಸಿರಿ ದೇಶವನ್ನಾಗಿ ಮಾಡಿತು. ಅವರ ಪ್ರಜಾಪಾಲನೆಯ ವೈಭವವನ್ನು ಕಂಡು ಮಹಾತ್ಮಾ ಗಾಂಧೀಜಿ, ಲಾರ್ಡ್ ಸ್ಯಾಂಕಿ ಮುಂತಾದ ಮಹನೀಯರು ಮೈಸೂರು ರಾಜ್ಯವನ್ನು ರಾಮರಾಜ್ಯವೆಂದು ಕರೆದರು; ಆದರ್ಶ ಸಂಸ್ಥಾನವೆಂದು ಶ್ಲಾಘಿಸಿದರು. ಆದುದರಿಂದಲೇ ಅಂದಿನ ಮೈಸೂರು ರಾಜ್ಯವು ಭರತಖಂಡದ ಸಂಸ್ಥಾನಿಕ ಮಹಾರಾಜರುಗಳಿಗೆ ಶಿಕ್ಷಣರಂಗವಾಗಿತ್ತು, ಪಾಠಶಾಲೆಯಾಗಿತ್ತು.

ಆಡಳಿತದಲ್ಲಿ ಹಳೆಯದನ್ನು ಬಿಡದೆ, ಹೊಸದನ್ನು ತಿರಸ್ಕರಿಸದೆ ಎರಡಕ್ಕೂ ಉತ್ತಮ ಸಾಮರಸ್ಯವನ್ನು ಕಲ್ಪಿಸಿಕೊಳ್ಳುವುದು ಮಹಾಸ್ವಾಮಿಗಳ ಒಂದು ವೈಶಿಷ್ಟ್ಯವಾಗಿತ್ತು. ಕಾಲ ಪರಿಸ್ಥಿತಿಯನ್ನು ಗಮನಿಸಿ ಸೂಕ್ತವಾದ ಏರ್ಪಾಡುಗಳನ್ನು ಮಾಡಲು ಅವರಿಂದೂ ಹಿಂದೆಗೆದವರಲ್ಲ. ತಮ್ಮ ಆಡಳಿತಕ್ಕೆ ತಕ್ಕ ಸಮರ್ಥರಾದ ದಿವಾನರುಗಳನ್ನು ಆರಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದುದೇ ಅವರ ಎಷ್ಟೋ ಪೂರ್ಣವಾದ ವಿವೇಚನೆಗೆ ಸಾಕ್ಷಿ. ಮಹಾಸ್ವಾಮಿಯವರು ಸಿಂಹಾಸನಾರೋಹಣ ಮಾಡಿದಾಗ ಸರ್ ಕೆ. ಶೇಷಾದ್ರಿ ಅಯ್ಯರವರು ದಿವಾನರಾಗಿದ್ದರು. ಅವರ ದಿವಾನಗಿರಿ 18 ವರ್ಷಗಳ ಕಾಲ ಯಶಸ್ವಿಯಾಗಿ ನಡೆಯಿತು. ಅವರನಂತರ ಕ್ರಮವಾಗಿ ಸರ್ವ ಶ್ರೀ ಸರ್ ಪಿ. ಎನ್. ಕೃಷ್ಣಮೂರ್ತಿಯವರು, ವಿ. ಪಿ. ಮಾಧವರಾಯರು, ಪ್ರಧಾನಶಿರೋಮಣಿ ಆನಂದರಾಯರು, ಸರ್ ಎಂ. ವಿಶ್ವೇಶ್ವರಯ್ಯನವರು, ಸರ್ದಾರ್ ಕಾಂತರಾಜೆ ಅರಸರು, ಸರ್ ಅಲ್ಬರ್ಟ್ ಜ್ಯಾನರ್ಜಿಯವರು, ಸರ್ ಮಿರ್ಜಾ ಎಂ. ಇಸ್ಮಾಯಿಲ್ ಅವರು. ಇವರೆಲ್ಲ ಮಹಾಸ್ವಾಮಿಯವರು ಮೆಚ್ಚಿ ಆರಿಸಿಕೊಂಡ ದಿವಾನರುಗಳೇ; ಪ್ರಭುಭಕ್ತಿ, ದೇಶಭಕ್ತಿ, ಪ್ರಜಾವಾತ್ಸಲ್ಯಗಳಿಂದ ಕೂಡಿ ನಿಷ್ಪಕ್ಷಪಾತ ನಿಸ್ವಾರ್ಥತೆಗಳಿಂದ ದೇಶಕ್ಕಾಗಿ ದುಡಿದವರೇ. ಈ ಮಹನೀಯರುಗಳಿಂದ ಮೈಸೂರು ಸಂಸ್ಥಾನಕ್ಕಾದ ಉಪಕಾರ ಪರಂಪರೆ ಅಷ್ಟಿಷ್ಟಲ್ಲ. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಅವರನ್ನು ಸ್ಮರಿಸಿಕೊಳ್ಳದೆ ತೀರದು.

(ಮುಂದುವರಿಯುವುದು.)

PRESIDENT'S RULE

VOX POPULI

"It is interesting to see the discussion going on as to the date on which President's rule might possibly be withdrawn from the Punjab.

Although I personally have nothing to do with the Government and am here only as a guest, from the excellent work the Governor has done in the Punjab, I would have thought that there could be no decision other than the maintenance of such a condition for at least the next 10 years. It is not true, as so many people suggest, that law and order has broken down in India but there is at this moment certainly a deterioration in discipline. Therefore, based on performance, coupled with the overall future of this country, would it not be better to have President's rule throughout whole of India?

President's rule would surely be in keeping with the man whose thoughts, ideas, suggestions were responsible for securing India's freedom, Mahatma Gandhi. He said that just as soon as you have rid yourselves of the occupying Power, the Congress should be disbanded and the best brains of the country used to build India into a prosperous, happy economic unit.

Democracy in theory is excellent but eventually destroys itself. Adult franchise for all is a good idea but it must be based on something: there must be standards, there must be responsibilities, there must be the contribution made by the individual before he can be entitled to voice his opinion. I repeat, as a guest, I really have no right to criticise and if the present system is retained, I would still hate to leave my Indian friends, but on the other hand, if there is a better system and assuming that the Punjab was a pilot scheme would it not be worth trying such an experiment for a period throughout the whole of India?

A Guest.

Downey,
California, U. S. A.
16—8—1966.

Director
International Academy of Sanskrit Investigation
Mysore, India.

Dear Sir,

I understand that your academy has in its possession an ancient treatise on aeronautics, written approximately three thousand years ago. It was attributed to the Indu sage Bharadwaj, who wrote a manuscript entitled "Vymzcrika Shostra," meaning "the Science of aeronautics." It has eight chapters with diagrams describing three types of aircraft. Unfortunately, that is all I know about this most interesting document. I wonder if you could give me any more information about its contents, diagrams, et cetera.

Since we both share the same feelings in probing the unknown and the unusual, I know you must understand my enthusiasm in this project. I will be looking forward to your letter. Thank you for your time.

Yours truly
ALAN D. WILLIAMS.

SANSKRIT WISDOM

by

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* * *

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ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು"

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ಬೆಲೆ ೦-೭ಅ

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

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INDIA'S DEFENCE

RAMANANDA CHATTERJEE

(Continued from last issue)

We are not here concerned with the cause of the Second Afghan War; but it may be merely mentioned here that the cause assigned above may be shown to be false from the writings of British authors. Neither is it necessary for us to discuss whether Lord Roberts' device was splendid. I shall only quote the exact words of Lord Roberts describing the incident:

"I had chosen the 29th Punjab infantry (not the 12th) to lead the way, on account of the high reputation of colonel John Gordon, who commaded it, and because of the excellent character the regiment had always borne: but on overtaking it my suspicions were excited by the unnecessarily straggling manner in which the men were marching and to which I called Gordon's attention. No sooner had I done so than a shot was fired from one of the Pathan companies, followed in a few seconds by another. The Sikh Companies of the regiment immediately closed up, and Gordon's Sikh orderly whispered in his ear that there was treachery amongst the Pathans.

"It was a moment of intense anxiety, for it was impossible to tell how far we were from the Spingawi Kotwal, whether the shots could be heard by the enemy; it was equally impossible to discover by whom the shots had been fired without delaying the advance and this I was loathe to risk. So, grieved though I was to take any steps likely to discredit a regiment with such admirable traditions, I decided to change the order of the march by bringing one company of the 72nd Highlanders and the 5th Gurkhas to the front, and I warned Lt. Col. Broadway, in command of the 72nd to keep a watch over the Pathans with his three remaining companies, for I felt that our enterprise had already been sufficiently imperilled by the Pathans, and that hesitation would be culpable."

There are some differences between the two versions. In Sir Jadunath's, there is 'some' for 'two', 'Muslim' for 'Pathan' 'the treacherous' Punjabi regiment for 'the Pathan companies, and it adds the words, "the white soldier, who by order of Roberts, thereafter surrounded the treacherous Punjabi regiment in silence and darkness and ensured the safe completion of the night march by keeping a grip on their throats," as an interpretation of what Lord Roberts did and wrote.

In order to judge this incident at its proper value one has to remember the following facts:

1. The soldiers in question were not Indian Muslims, but predatory frontier Pathans, like Afridis and Waziris, kinsmen and friends of the Afghans against whom they were going to fight.

2. The soldiers were more or less half-hearted at the prospect of a desperate enterprise.

3. In the court-martial that followed the sepoy who fired the first shot was sentenced to death and the one who discharged the second to two years' imprisonment only, on the ground that the latter being a young soldier might have loaded and fired without intending treachery and was entitled to the benefit of the doubt.

4. The regiment took part in the whole campaign, and a few hours after this incident Lord Roberts found himself alone with this regiment at a hundred and fifty yards from strong enemy positions, and the Pathan companies, though unwilling to fight, showed no inclination to pass over to the enemy.

5. It was the act of one or two isolated individuals, and after the sentences, there was not a single case of desertion, "although during that time," as Lord Roberts himself says, "the Mahomedan portion of my force were severely tried by appeals from their co-religionists.

6. In spite of the sentences the motive of the soldiers was never proved beyond doubt. As Sir Alfred Lyall wrote, "Just when everything depended on silence and secrecy two shots were fired,—whether through accident or as a warning to their Afghan countrymen, has not been indubitably proved."

I do not think it would be right on the strength of this single doubtful case, in which too not Indian Muslims but non-Indian Pathans were implicated, to conclude that a purely Indian army, without an admixture of white troops, would not be safe or reliable or loyal. Leaving aside the Mutineers and sometimes the transfrontier Pathans (for they, too, when enlisted, have generally fought faithfully for the British), Indian Sepoys, Hindu or Muslim, have not refused to fight for the British anywhere in or outside India on any ground, religious, political or racial. They have been true to their salt. Their loyalty and faithful service in spite of sectarian devotion have been praised by many British officers and other authors. I have these testimonies, some quite recent, before me, but refrain from quoting them. In the past records of Indian troops there is nothing to show that they are more impelled by fanaticism or 'sectarian devotion' than soldiers in other lands. I must refrain from narrating incidents from other countries to support my statement.

In the tenth section of his article Prof. Sarkar has again lavished praise on British officers and reproduced two passages from the histories of the Gurkhas and the Sikhs to illustrate his universal proposition that "their common soldiers were lions led by jackals." But surely communities which had plenty of lions among their ordinary members had some honest heroes too among their leaders! Otherwise, how could they have "struggled longest to maintain their supremacy", as Sir Jadunath himself says?

As regards his unmixed praise of British officers, I am again under the necessity of bringing to view the other side of the medal. Let me take, for example, the war with Nepal. Sir John Fortescue says, that war 'is a story of muddle and indetermination for which the military commands alone were to blame." This article has already grown inordinately long. I cannot, therefore, quote the opinions of various committees and eminent generals on the subject of the defects of British officers. I shall quote only one or two.

The Akers-Douglas Committee of 1902 "are compelled to report that the evidence before them has brought out in the strongest light the grave fact that the military education of the junior officers in the Army is in a most unsatisfactory condition.

"The witnesses are unanimous in stating that the junior officers are lamentably wanting in military knowledge, and what is perhaps even worse, in the desire to acquire knowledge and in zeal for the military art. The committee have been informed on very high authority that the majority of young officers will not work unless compelled; that "keenness is out of fashion": that "it is not the correct form," the spirit and fashion is "rather not to show keenness"; and that "the idea is, to put it in a few words, to do as little as they possibly can."

(To be continued.)

H. H. NAALWADI KRISHNARAJA WADIYAR

ಶ್ರೀ ಜೆ. ಬಿ. ಮಲ್ಲಾರಾಧ್ಯರವರ ಅಧ್ಯಕ್ಷಭಾಷಣ

(ಕಳಿದ ಸಂಚಿಕೆಯಿಂದ ಮುಂದುವರೆದುದು.)

ತಮ್ಮ ಪ್ರಭುಪದವಿಯಲ್ಲಿ ತಮಗೆ ದೊರೆತ ಅವಕಾಶಗಳನ್ನು ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರಷ್ಟು ಮಟ್ಟಿಗೆ ವಿವೇಕದಿಂದ ಉಪಯೋಗಿಸಿಕೊಂಡ, ಅವರಷ್ಟುಮಟ್ಟಿಗೆ ಅಧಿಕ ಸಂಖ್ಯೆಯಲ್ಲಿ ಪ್ರಜೆಗಳಿಗೆ ಮಹತ್ತರ ಪ್ರಯೋಜನಗಳನ್ನು ಮಾಡಿದ, ಪ್ರಜೆಗಳನ್ನು ಪ್ರೀತಿಸಿದ, ಪ್ರಜೆಗಳ ಹಿತವೇ ತಮ್ಮ ಹಿತವೆಂದು ಪ್ರಜೆಗಳ ಸೌಖ್ಯಕ್ಕಾಗಿ ತಮ್ಮ ಜೀವನವನ್ನು ವಿನಿಯೋಗಿಟ್ಟ ರಾಜರು, ಅಂದಾಗಲಿ, ಹಿಂದಾಗಲಿ ಬಹುಜನ ಹುಟ್ಟಲಿಲ್ಲ. "ನಭೂತೋ ನಭವಿಷ್ಯತಿ" ಎಂದು ಘಂಟಾಘೋಷವಾಗಿ ಹೇಳಿದರೂ ತಪ್ಪಲ್ಲ. "ಧರ್ಮಜ್ಞಃ ಸತ್ಯಸಂಧಶ್ಚ ಪ್ರಜಾನಾಂಚ ಹಿತೇ ರತಃ" ಎಂದು ವಾಲ್ಮೀಕಿ ಮಹರ್ಷಿ ನುಡಿದ ವಚನ ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರಿಗೆ ಸಂಪೂರ್ಣವಾಗಿ ಅನ್ವಯಿಸುತ್ತಿತ್ತು.

ಪ್ರಜೆಗಳಾದರೂ ಅವರ ಸುಸಂಸ್ಕೃತ ಧರ್ಮಬದ್ಧ ಆಡಳಿತವನ್ನು ಮೆಚ್ಚಿದ್ದರು. ಅವರನ್ನು ಪ್ರತ್ಯಕ್ಷದೈವವೆಂದು ಭಾವಿಸಿದ್ದರು. ರಾಜ್ಯಾಡಳಿತದಲ್ಲಿ ಭಕ್ತಿವಿಶ್ವಾಸಗಳಿಂದಲೂ, ಸಂಭ್ರಮ ಸಡಗರಗಳಿಂದಲೂ ಸಹಕರಿಸುತ್ತಿದ್ದರು. ಇಂತಹ ಪ್ರಭುವನ್ನು ಪಡೆದಿರುವ ನಾವೇ ಧನ್ಯರೆಂದು ಹೆಮ್ಮೆಪಡುತ್ತಿದ್ದರು. ಅಂದಿನ ಪ್ರಜೆಗಳ ಭಾವನೆಯಲ್ಲಿ ನಾಲ್ವಡಿ ಕೃಷ್ಣಭೂಪರು ತಂದೆ, ತಾಯಿ, ಬಂಧು, ಬಳಗ–ಸರ್ವಸ್ವ.

ರಜತಮಹೋತ್ಸವ :

ತಮ್ಮ ಪ್ರಭುವಿನ ಇಪ್ಪತ್ತೈದು ವರ್ಷಗಳ ಧರ್ಮಾಡಳಿತಕ್ಕೆ ಸುಸ್ಪೀತರಾದ ಪ್ರಜೆಗಳು ಅವರ ರಜತಮಹೋತ್ಸವವನ್ನು 11-4-1927ರಲ್ಲಿ ದೇಶದಾದ್ಯಂತ ನಡೆಸಿದರು. ತಮ್ಮ ಪ್ರಭು ನೂರ್ಕಾಲ ಬದುಕಲಿ ಎಂದು ದೇವರಲ್ಲಿ ಮೊರೆಯಿಟ್ಟರು. ಆ ಸಂದರ್ಭದಲ್ಲಿ ಮಹಾಸ್ವಾಮಿಯವರು ಅನುಗ್ರಹಿಸಿದ ಸಂದೇಶವೇನು ಗೊತ್ತೆ ? "ಪ್ರಜಾಸೌಖ್ಯವೇ ನಮ್ಮ ಸೌಖ್ಯ. ಈ ಸೌಖ್ಯವರ್ಧನಕ್ಕಾಗಿ ಭಗವಂತನು ನಮಗೆ ಅವಶ್ಯಕವಾದ ವಿವೇಕ, ಸ್ಥಿರಸಂಕಲ್ಪ, ಸಹಾಯಸಂಪತ್ತು ಮುಂತಾದವುಗಳನ್ನು ಕೊಟ್ಟು ಅನುಗ್ರಹಿಸಲೆಂದು ಕರುಣಾಮಯನಾದ ಭಗವಂತನನ್ನು ನಿರಂತರವೂ ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ." ಅವರ ಬಾಳಿನ ಗುರಿಯೆಲ್ಲ ಈ ಒಂದು ವಾಕ್ಯದಲ್ಲಿ ಅಡಗಿದೆ. ಈ ರಜತಮಹೋತ್ಸವದ ನೆನಪಿಗಾಗಿ ಇಟ್ಟಿನ ಪುರಸಭಾಭವನದ ಬಳಿಯಲ್ಲಿ ವಿರಾಜಿಸುವ ಗಡಿಯಾರದ ಗೋಪುರ ನಿರ್ಮಾಣವಾಯಿತು.

ಧರ್ಮಜೀವನ :

ಮಹಾಸ್ವಾಮಿಗಳ ದೈವಭಕ್ತಿ ಹಿರಿಯದು. ಎಂತಹ ಸನ್ನಿವೇಶದಲ್ಲೂ ಅದು ಕದಲುತ್ತಿರಲಿಲ್ಲ. ಭಗವಂತನ ಅನುಗ್ರಹವಿಲ್ಲದೆ ಯಾವ ಜೀವವೇ ಜಗಲಿ, ಯಾವ ನಾಡೇ ಆಗಲಿ ಅಭಿವೃದ್ಧಿಹೊಂದಲಾರದೆಂಬ ದೃಢನಂಬಿಕೆ ಅವರಲ್ಲಿತ್ತು. ಭಗವಧ್ಯಾನ ಅವರ ಮನಸ್ಸಿಗೆ ದಿವ್ಯ ಶಾಂತಿಯನ್ನು ಜೀವನವನ್ನೂ ಕೊಟ್ಟಿತ್ತು. ಅವರು ತಮ್ಮ ಇಡೀ ಜೀವನವನ್ನು ರಾಜರ್ಷಿಯಂತೆ ಕಳೆದುದನ್ನು ಅಂದಿನ ಪ್ರಜೆಗಳೆಲ್ಲರೂ ಬಲ್ಲರು. ಆದ್ದರಿಂದಲೇ ಅವರು ವಿಶ್ವದ ಜನತೆಯಿಂದೆಲ್ಲ, ಜನಕ, ಅಶೋಕ ಚಕ್ರವರ್ತಿ, ಕರ್ಮಯೋಗಿ ಎಂದು ಕರೆಸಿಕೊಂಡರು. ಈ ಧರ್ಮಜೀವನಕ್ಕೆ ಕುರುಹಾಗಿ ಅವರು ಹಲವು ಯಾತ್ರೆಗಳನ್ನು ಕೈಕೊಂಡುದುಂಟು. ಅಮರನಾಥ, ಬದರೀನಾಥ, ಕೇದಾರನಾಥ, ಕಾಶಿ, ರಾಮೇಶ್ವರ ಮುಂತಾದ ಯಾತ್ರೆಗಳನ್ನು ಮಾಡಿದರು. ಪುಣ್ಯಕ್ಷೇತ್ರಗಳನ್ನು ಸಂದರ್ಶಿಸಿದರು. ಪುಣ್ಯನದಿಗಳಲ್ಲಿ ಮಿಂದರು. ಆ ಸ್ಥಳಗಳಲ್ಲೆಲ್ಲಾ ದಾನಧರ್ಮಾದಿಗಳನ್ನು ಮಾಡಿದರು. 1931ನೆಯ ಜೂನ್ 18ನೆಯ ತಾರೀಖಿನಲ್ಲಿ ಅವರು ಕೈಲಾಸ ಪರ್ವತದ ಯಾತ್ರೆಗೆ ಹೋಟರು. ಮಹತ್ಕಷ್ಟಕರವಾದ ಆ ಯಾತ್ರೆ ಅವರ ಮನಸ್ಸಿನ ಸ್ಥಿರತೆ ಮತ್ತು ದೈವಭಕ್ತಿಯನ್ನು ಸಾರುತ್ತಿದೆ. ಪರಮಪವಿತ್ರತಮವಾದ ಮಾನಸ ಸರೋವರದಲ್ಲಿ ಅವರು ಮಿಂದು ಆಡಿದ ಮಾತುಗಳವು; "ಈ ಸ್ನಾನದ ಫಲವನ್ನು ನನ್ನ ಅತ್ಯಂತ ಪ್ರೀತಿಪಾತ್ರರಾದ ರಾಷ್ಟ್ರದ ಪ್ರಜೆಗಳೆಲ್ಲರೂ ಪಡೆಯಲಿ". ಭಗವದ್ಭಕ್ತರಾದವರು ತಾವು ಮಾಡಿದ ಕರ್ಮಫಲವನ್ನು "ಶ್ರೀ ಶಿವಾರ್ಪಣಮಸ್ತು" "ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣಮಸ್ತು" ಎಂದು ಭಗವಂತನಿಗೆ ಅರ್ಪಿಸುತ್ತಾರೆ. ಆದರೆ ಶ್ರೀಕೃಷ್ಣಪ್ರಭುಗಳು ಪ್ರಜಾರ್ಪಣಮಾಡಿದರು. ಪ್ರಜೆಗಳೇ ಅವರ ದೈವ.

1934ರಲ್ಲಿ ಮಹಾಮಾತೃಶ್ರೀ ವಾಣಿವಿಲಾಸಸನ್ನಿಧಿಯವರು ತಮ್ಮ 69ನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ ದಿವಂಗತರಾದರು. ಈ ಘಟನೆ ಮಹಾಸ್ವಾಮಿಯವರ ಮನಸ್ಸಿನ ಮೇಲೆ ತುಂಬಾ ಆಘಾತವನ್ನುಂಟುಮಾಡಿತು. ಅವರು ತಾಯಿಯೇ ಪ್ರತ್ಯಕ್ಷದೇವತೆಯೆಂದು ನಂಬಿದ್ದರು. ತಾಯಿಯವರ ಮಂಗಳಾಶೀರ್ವಾದವಿಲ್ಲದೆ ಅವರು ಒಂದು ದಿನವೂ ಇದ್ದವರಲ್ಲ. ಮಾತೃವಿಯೋಗದನಂತರ ಮಹಾಸ್ವಾಮಿಯವರಲ್ಲಿ ವಿರಕ್ತಿ ಜೀವನ ಹೆಚ್ಚಾಗಿ ನೆಲೆಸಿತು. ಮಾತೃದೇವತಾಸ್ತ್ರೀತ್ಯರ್ಥವಾಗಿ ಅವರು ರಾತ್ರಿಯ ಊಟವನ್ನೇ ಬಿಟ್ಟರು.

ಮಾತೃಶ್ರೀಯವರ ಎಡೆಕಟ್ಟಳೆಯನ್ನು ಮುಗಿಸಿದ ಮೂರು ನಾಲ್ಕು ದಿನಗಳಲ್ಲಿ ಮಹಾರಾಜರಿಗೆ ಅಸ್ವಸ್ಥತೆ ತಲೆದೋರಿತು. ಪ್ರಜೆಗಳೆಲ್ಲ ಭೀತರಾಗಿದ್ದರು. ಆದರೆ ಭಗವತ್ಕೃಪೆಯಿಂದ ದೇಹಸ್ಥಿತಿ ಸುಧಾರಿಸಿದರೂ ಎಂದಿನಂತಿರಲಿಲ್ಲ. ವೈದ್ಯರ ಸಲಹೆಯ ಮೇರೆಗೆ ಚಿಕಿತ್ಸೆ ಪಡೆಯಲು ಯೂರೋಪ್ ಪ್ರವಾಸವನ್ನು ಕೈಕೊಂಡರು.

ಶ್ರೀಮನ್ಮಹಾರಾಜರು ಆಚಾರಶೀಲರಾಗಿದ್ದುದರಿಂದ ಪ್ರಯಾಣದ ಹಡಗಿನಲ್ಲಿ ಅವರ ಪೂಜಾಪುರಸ್ಕಾರಗಳಿಗೂ ಭೋಜನೋಪಚಾರಗಳಿಗೂ, ಸ್ನಾನಪಾನಾದಿಗಳಿಗೂ ಪ್ರತ್ಯೇಕವಾದ ಅಡಿಗೆಮನೆ, ಗಂಗಾಜಲದ ಏರ್ಪಾಡು ನಡೆದಿತ್ತು. ದಿನವೂ ಅವರ ಸಮ್ಮುಖದಲ್ಲಿ

ಧರ್ಮಶಾಸ್ತ್ರವನ್ನೂ ತತ್ವಶಾಸ್ತ್ರವನ್ನೂ ಗೀತೆ ಮುಂತಾದ ಪವಿತ್ರಗ್ರಂಥಗಳನ್ನೂ ಓದುವುದಕ್ಕೆ ಶ್ರೀ ವಿ. ಸುಬ್ರಮಣ್ಯ ಅಯ್ಯರ್ ಅವರೂ, ಮುತ್ತಿಯ ರಾಮಶಾಸ್ತ್ರಿಗಳೂ ಇದ್ದರು.

1936ರ ಜೂನ್ 11ನೆಯ ತಾರೀಖು ಪ್ರಭುಗಳು ಪ್ಯಾರಿಸ್ಸಿಗೆ ತಲಪಿದರು. ಆಲ್ಲ ಅಂದು ಫ್ರೆಂಚ್ ರಿಪಬ್ಲಿಕನ್ನು ಸಾರಿದ ರಾಷ್ಟ್ರೀಯ ಉತ್ಸವ, ಅಲ್ಲಿನವರಿಗೆ ಅದೊಂದು ಅತಿಶಯವಾದ ಹಬ್ಬ. ಮಹಾಸ್ವಾಮಿಯವರು ಆ ಉತ್ಸವದಲ್ಲಿ ಭಾಗವಹಿಸಿದ್ದರು. ಪ್ಯಾರಿಸ್ಸಿನಲ್ಲಿ ನಾಲು ದಿನಗಳಿದ್ದು ಜೂನ್ 16 ರಂದು ಲಂಡನ್ ಪಟ್ಟಣವನ್ನು ತಲಪಿದರು. ಲಂಡನ್ನಿನ ಪತ್ರಿಕೆಗಳೆಲ್ಲ ಈ ಧರ್ಮಪ್ರಭುವನ್ನು ಸ್ವಾಗತಿಸಿ ಹಾಡಿ ಹೊಗಳಿದವು. ಲಂಡನ್ನಿನ ಹಲವು ಜನ ಗಣ್ಯ ಮಹನೀಯರೂ, ಆಡಳಿತಗಾರರೂ ಮಹಾಸ್ವಾಮಿಯವರನ್ನು ಭೇಟಿ ಮಾಡಿ ಅವರು ಲಂಡನ್ನಿಗೆ ಆಗಮಿಸಿದುದಕ್ಕಾಗಿ ತಮ್ಮ ಸಂತೋಷವನ್ನು ಸೂಚಿಸಿದರು. ಮಹಾಸ್ವಾಮಿಯವರನ್ನು ಚಕ್ರವರ್ತಿಯವರಾದ ಎಂಟನೆಯ ಎಡ್ವರ್ಡ್ ಅವರೂ ಅವರ ಪತ್ನಿಯವರಾದ ರಾಣಿ ಮೇರಿಯವರೂ ತಮ್ಮ ಆರಮನೆಗೆ ಕರೆಸಿಕೊಂಡು ಸತ್ಕರಿಸಿದರು. ಆಯುರಾರೋಗ್ಯವನ್ನು ಕೋರಿದರು. ಮೈಸೂರಿನ ಆಡಳಿತವನ್ನು ಮುಕ್ತಕಂಠದಿಂದ ಹೊಗಳಿದರು.

ಮಹಾಪ್ರಭುಗಳು ಸ್ವಾಟ್ಜ್‌ಲೆಂಡ್ ಜರ್ಮನಿ ಮುಂತಾದ ರಾಷ್ಟ್ರಗಳಲ್ಲಿ ತಮ್ಮ ಪ್ರವಾಸವನ್ನು ಕೈಕೊಂಡರು. ಕೋಪೆಹೆಗೆಯಲ್ಲೆಲ್ಲ ಇವರಿಗೆ ಅದ್ಭುತ ಸ್ವಾಗತ ಕಾದಿರುತ್ತಿತ್ತೆಂಬುದನ್ನು ಪುತ್ತೆ ಹೇಳುವುದಾದರೆ ಪುನರುಕ್ತಿಯಾಗುತ್ತದೆ. ಹಿಂದೂಸ್ಥಾನದ ಅನೇಕ ರಾಜರುಗಳು ಯೂರೋಪಿಗೆ ಹೋಗಿದ್ದರೂ ಯಾರಿಗೂ ಇಷ್ಟು ಮರ್ಯಾದೆ ದೊರೆಯಲಿಲ್ಲವೆಂಬುದನ್ನು ಅಲ್ಲಿನ ಜನರೇ ಹೇಳಿದರು. ಪತ್ರಿಕೆಗಳೇ ಸಾರಿದವು. ಇವರು ಹೋದ ಕಡೆಯಲ್ಲೆಲ್ಲ ಜನರು ತಂಡತಂಡವಾಗಿ ಬಂದು ಭೇಟಿ ಪಡೆದು ಹೋಗುತ್ತಿದ್ದರು. ಮಹಾಸ್ವಾಮಿಗಳು ತಾವು ಹಿಂದೂಧರ್ಮಾಚರಣೆಯಲ್ಲಿ ಎಷ್ಟು ಆದರವುಳ್ಳವರೋ ಅಷ್ಟೂ ವಿಶಾಲಹೃದಯರೆಂಬುದನ್ನೂ ಆಧುನಿಕ ಮನೋಭಾವದವರೆಂಬುದನ್ನೂ ತೋರಿಸಿಕೊಂಡರು. ವಿಯನ್ನಾದಲ್ಲಿ ಒಂದು ವಾರವಿದ್ದು ವೈದ್ಯರ ಸಲಹೆಗಳನ್ನು ಪಡೆದು ಸ್ವಿಡ್ಜರ್ಲೆಂಡ್, ಇಟಲಿ, ಮುಂತಾದ ದೇಶಗಳಲ್ಲಿ ಸಂಚರಿಸಿದರು. ಹೋದಕಡೆಯಲ್ಲೆಲ್ಲ ಅವರು ಆಲ್ಲಿನ ರಾಷ್ಟ್ರದ ಪ್ರಗತಿಪರಭಾವನೆಗಳನ್ನು ಮೈಗೂಡಿಸಿಕೊಂಡು 1936ನೆಯ ಅಕ್ಟೋಬರ್ ಎರಡನೆಯ ತಾರೀಖು ಬೆಂಗಳೂರಿಗೆ ಹಿಂತಿರುಗಿದರು. ತಾವು ಯೂರೊಪ್ ಪ್ರವಾಸದಲ್ಲಿ ಕಂಡ ಪ್ರಗತಿಪರ ಕಾರ್ಯಗಳನ್ನು ಮೈಸೂರಿನಲ್ಲೂ ಆಚರಣೆಗೆ ತರಲು ಉಪಕ್ರಮಿಸಿದರು.

1940ನೆಯ ಇಸವಿ ಮಾರ್ಚ್ 11ನೆಯ ತಾರೀಖು ಮಹಾಪ್ರಭುಗಳ ಪ್ರಿಯಸಹೋದರರಾದ ಶ್ರೀಮದ್ಯುವರಾಜ ಕಂಠೀರವ ನರಸರಾಜ ಒಡೆಯರು ತಮ್ಮ 52ನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ ರೋಗಗ್ರಸ್ತರಾಗಿ ವಿಧಿವಶರಾದರು. ಮೈಸೂರಿನ ಪ್ರಗತಿಗೆ, ಕೀರ್ತಿಗೆ ಹೆಗಲಿಗೆ ಹೆಗಲುಕೊಟ್ಟು ಅಹರ್ನಿಶಿಯೂ ದುಡಿದ ತಮ್ಮ ಸಹೋದರರ ಮರಣದಿಂದ ಪ್ರಭುಗಳು ಶುಂಬ ಕಂಗೆಟ್ಟರು. ತಮ್ಮ ಬಲಭುಜವೇ ಮುರಿದು ಬಿದ್ದುಹೋಯಿತೆಂದು ಭಾವಿಸಿದರು. ಈ ವಜ್ರಾಘಾತದಿಂದ ಅವರು ಮತ್ತೆ ಚೇತರಿಸಿಕೊಳ್ಳಲಾಗಲೇಇಲ್ಲ.

ಸಹೋದರರ ವಿಯೋಗ ದುಃಖ ಇನ್ನೂ ಆರದೆ ಇದ್ದರೂ ಅನಾರೋಗ್ಯದಿಂದಿದ್ದರೂ ಮಹಾಸ್ವಾಮಿಗಳು ತಮ್ಮ ಪ್ರೀತಿಯ ಪ್ರಜೆಗಳ ಬೇಡಿಕೆಯಂತೆ ಶ್ರವಣಬೆಳಗೊಳದಲ್ಲಿ 26--3--40ರಲ್ಲಿ ನಡೆದ ಶ್ರೀ ಗೋಮಟೇಶ್ವರಸ್ವಾಮಿಯವರ ಮಸ್ತಕಾಭಿಷೇಕದಲ್ಲಿಯೂ ಅಖಿಲಭಾರತ ದಿಗಂಬರ ಜೈನಸಮ್ಮೇಳನದಲ್ಲಿಯೂ ಭಾಗವಹಿಸಿದ್ದರು. ಆನಂತರ 30-6-40ರಲ್ಲಿ ನಡೆದ ಕನ್ನಡ ಸಾಹಿತ್ಯಪರಿಷತ್ತಿನ ಬೆಳ್ಳಿಹಬ್ಬದಲ್ಲಿಯೂ ಭಾಗವಹಿಸಿದ್ದರು. ಸಾರ್ವಜನಿಕ ಸಮಾರಂಭಗಳಿಗೆ ಹೋಗಿ ತಮ್ಮ ಪ್ರಜೆಗಳಿಗೆ ದರ್ಶನವಿತ್ತುದರಲ್ಲಿ ಈ ಸಮಾರಂಭವೇ ಕೊನೆಯದು.

ಇದಾದ ಎರಡು ತಿಂಗಳ ತರುವಾಯ ಮಹಾಪ್ರಭುಗಳು ಮೈಸೂರನ್ನು ಬಿಟ್ಟು ಆರೋಗ್ಯನಿಮಿತ್ತ ಬೆಂಗಳೂರಿನ ಅರಮನೆಯಲ್ಲಿ ವಿಶ್ರಾಂತಿ ತೆಗೆದುಕೊಳ್ಳುತ್ತಿದ್ದರು. ಇದ್ದಕ್ಕಿದ್ದಂತೆ ಹೈದಯವೇದನೆ ತಲೆದೋರಿತು. ವಿಧಿವಿಲಾಸ! 3-8-1940ರ ರಾತ್ರಿ ಮೈಸೂರು ದೇಶದ ಜನತೆಯನ್ನು ದುಃಖದಲ್ಲಿ ಮುಳುಗಿಸಿ ತಾಯಿ ಚಾಮುಂಡಿಯ ಮಹಾಗರ್ಭದಿಂದ ಅವತರಿಸಿದ ಆ ಪುಣ್ಯ ಶಿಶು ಮತ್ತೆ ಸ್ವಸ್ಥಾನವನ್ನೇ ಸೇರಿತು. 56ವರ್ಷಗಳ ಕಾಲ ತನ್ನ ದಿವ್ಯ ಜೀವನದಿಂದ ಬೆಳಗಿದ ಧರ್ಮಜ್ಯೋತಿ ನಂದಿಹೋಯಿತು. ಮೈಸೂರು ಸಂಸ್ಥಾನವು ಪ್ರಜಾವತ್ಸಲರಾದ ಆದರಸರನ್ನು ಕಳೆದುಕೊಂಡಿತು. ಭಾರತವು ರಾಜರ್ಷಿಸಮಾನರಾದ ಆದರ್ಶನರೇಂದ್ರರನ್ನು ಕಳೆದುಕೊಂಡಿತು. ಜಗತ್ತು ಮಹಿಮಾನ್ವಿತರಾದ ಮಹಾಪುರುಷರನ್ನು ಕಳೆದುಕೊಂಡಿತು. ಕೇವಲ ಮೈಸೂರೇ ಏಕೆ? ಭಾರತವೇ ಏಕೆ? ಇಡಿಯ ವಿಶ್ವವೇ ಕಣ್ಣೀರು ಸುರಿಸಿತು.

ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರಾದ ಶ್ರೀನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರನ್ನು ಕಂಡವರು, ಅವರ ಆಡಳಿತವನ್ನು ನೋಡಿದ್ದವರು ಅವರನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಮರೆಯುವುದು ಕಷ್ಟ. ಎಂತಹ ಶ್ರೇಷ್ಠ ಆಡಳಿತವೇ ಆಗಲಿ ಅವರ ಆಡಳಿತವನ್ನು ಮರೆಸಲಾರದು. ಅವರೊಬ್ಬರು ಮಹಾವ್ಯಕ್ತಿ. ಮಹಿಮಾಪುರುಷ, ಮಹಿಮಾವಂತ, ಧರ್ಮಾತ್ಮ. ಸಹಸ್ರವರ್ಷಗಳಿಗೊಮ್ಮೆ ಹುಟ್ಟಬಹುದಾದ ಅಪರೂಪವಾದ ವ್ಯಕ್ತಿ. ಇದಕ್ಕೆ ಅವರಲ್ಲಿದ್ದ ಮಹಾಗುಣಗಳು ಕಾರಣ. ಅವರ ವಿನಯ ಸೌಶೀಲ್ಯಾದಿ ಗುಣಗಳು, ಹಿರಿಯ ಆಶಯಗಳು, ಪ್ರಗತಿಭಾವನೆಗಳು ಜನರ ಮನಸ್ಸನ್ನು ಆಕರ್ಷಿಸಿದ್ದುವು. ಅವರಲ್ಲಿದ್ದ ಕೋಮಲವಾದ ಮನಸ್ಸು, ಗಂಭೀರವಾದ ನಡೆನುಡಿ, ಮೃದುಮಧುರವಾದ ಮಾತು, ಪಸನ್ನಮುಖತೆ, ದೇಹಕ್ಕೊಪ್ಪುವ ಸುಂದರವಾದ ವಸ್ತ್ರಭೂಷಣ, ದಾರಿಯಲ್ಲಿ ಕೈಮುಗಿಯುವವರನ್ನು ಅಂತಃಕರಣಪೂರ್ವಕವಾಗಿ ನೋಡಿ ಪ್ರತಿಯಾಗಿ ಎರಡು ಕೈಗಳನ್ನೂ ಎತ್ತಿ ಗೌರವವನ್ನು ಸೂಚಿಸುತ್ತಿದ್ದ ಸೊಗಸು, ಕಲಾಭಿಮಾನ, ಕ್ರೀಡೆಗಳಲ್ಲಿ ಉಚಿತೋತ್ಸಾಹ, ಸರಳ ಜೀವನ, ಧರ್ಮಾಭಿಮಾನ, ಶ್ರದ್ಧಾಳುತನ, ಸಮಚಿತ್ತತೆ, ನ್ಯಾಯಪರತೆ, ನಿಷ್ಕಳಂಕ ಜೀವನ, ಅನ್ಯಮತ ಸಹಿಷ್ಣುತೆ, ವಿಶ್ವಭ್ರಾತೃತ್ವ ಒಂದೇ ಎರಡೆ? ಯಾವುದನ್ನು ಹೇಳುವುದು, ಯಾವುದನ್ನು ಬಿಡುವುದು? ಅವರ ಅಮೂಲ್ಯವಾದ ಆಯುಸ್ಸು ಪ್ರಜಾಸೇವೆ ಮತ್ತು ದೈವಸೇವೆಯಲ್ಲೇ ಸವೆಯಿತು. ಅವರ ಔದಾರ್ಯಗುಣ ಅಸಾಮಾನ್ಯವಾದದ್ದು. ಅವರು ದಾನಕೊಟ್ಟುದು ಲೆಕ್ಕವಿಲ್ಲ. ಆದರೂ ಬಲಗೈಯಲ್ಲಿ ಕೊಟ್ಟುದನ್ನು ಅವರ ಎಡಗೈಯೇ ಅರಿಯದು. ತಾವು ದೊಡ್ಡವರಾದರೂ ದೊಡ್ಡ

ಮಾರ್ಗದಲ್ಲಿ ನಡೆಯುತ್ತಿದ್ದರೂ ಇತರರಿಗೆ ದೊಡ್ಡವರೆಂದು ತೋರಿಸಿಕೊಳ್ಳುವ ಚಿತ್ತವೃತ್ತಿಯವರಲ್ಲ. ಅಂತರಂಗದಲ್ಲಿ ವಿರಾಗಿಯಾದರೂ ಹೊರಗೆ ರಸಿಕಚಕ್ರವರ್ತಿ. ಅವರ ಕಾಲದಲ್ಲಿ ಇಡಿಯ ಮೈಸೂರನ್ನು ನವ ವಸಂತಛಾಯೆ ಮುಸುಗಿತ್ತು. ಸಂಗೀತ- ಸಾಹಿತ್ಯಸರಸ್ವತಿಯರೂ, ಕಲಾದೇವತೆಯೂ ನವಯೌವನದಿಂದ ವಿರಾಜಿಸಿದರು. ಅವರ ಜೀವನವೇ ಒಂದು ಅದ್ಭುತ. ಅವರ ಜೀವನ ಚರಿತ್ರೆ ಒಂದು ಪುಣ್ಯಗ್ರಂಥ. ಅವರು ಮೇಧಾವಿಗಳಲ್ಲಿ ಮೊದಲಿಗರು, ರಸಿಕರಲ್ಲಿ ಅಗ್ರಣಿಗಳು, ಸುಧಾರಕರಿಗೆ ಸುಧಾರಕರು, ನಾಗರಿಕರಲ್ಲಿ ಆದರ್ಶ, ಅವರ ನೋಟವೇ ಮುನ್ನೋಟ, ಅವರ ನಡೆಯೇ ಮುನ್ನಡೆ, ಅವರ ವಾಣಿಯೇ ಅಮೃತವಾಣಿ, ಅವರ ತೇಜಸ್ಸೇ ಕ್ಷಾತ್ರತೇಜಸ್ಸು. ಅವರ ದಾರಿಯೇ ಹೆದ್ದಾರಿ, ಅವರ ಮಾರ್ಗವೇ ರಾಜಮಾರ್ಗ, ಭೋಗದಲ್ಲಿ ಇಂದ್ರಭೋಗ, ಗಾಂಭೀರ್ಯದಲ್ಲಿ ಸಮುದ್ರ ಗಾಂಭೀರ್ಯ, ವೈಭವದಲ್ಲಿ ರಾಜವೈಭವ, ತ್ಯಾಗದಲ್ಲಿ ವೀರತ್ಯಾಗ. ಅವರ ಗುಣಸಾಗರದ ಆಳ, ಅಗಲ ಅಷ್ಟಿಷ್ಟಲ್ಲ. ಎಷ್ಟು ಬಣ್ಣಿಸಿದರೂ ಮುಗಿಯುವುದಲ್ಲ. ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರ ಜೀವನಚರಿತ್ರೆಯೆಂದರೆ ಅದೊಂದು ಎಷ್ಟು ಹೇಳಿದರೂ ಮುಗಿಯದ ಕಥೆ. ಹೇಳಿದಷ್ಟೂ ಬಾಯಿಗೆ ಸವಿ, ಮನಸ್ಸಿಗೆ ಸೊಂಪು. ಹೃದಯಕ್ಕೆ ಇಂಪು, ಕಾಳಿದಾಸ ಮಹಾಕವಿ ವರ್ಣಿಸಿರುವ ರಘುವಂಶದ ಮಹಾಪುರುಷರ ಶ್ರೇಣಿಗೆ ಸಲ್ಲತಕ್ಕವರು ಅವರು. ಇಂಥ ಒಬ್ಬ ಮಹಾಪುರುಷರು ಮೈಸೂರಿನಲ್ಲಿದ್ದರು, ಮೈಸೂರಿನ ಅರಸರಾಗಿದ್ದರು, ಎಂಬುದನ್ನು ಇಂದಿನ ತಲೆಮಾರಿನವರು ನಂಬುವುದೇ ಕಷ್ಟ. ಅವರ ಚರಿತ್ರೆಯನ್ನು ಸುವರ್ಣಪುಟಗಳಲ್ಲಿ ರತ್ನಾಕ್ಷರಗಳಿಂದ ಬರೆದಿಡಲು ಯೋಗ್ಯವಾದದ್ದು. ಅವರಂಥ ರಾಜರಿದ್ದಿದ್ದರೆ ಭಾರತವಾಗಲಿ, ವಿದೇಶದ ಜನರಾಗಲಿ ಪ್ರಜಾಪ್ರಭುತ್ವವನ್ನು ಬಯಸುತ್ತಿರಲಿಲ್ಲವೋ ಏನೊ!

ಮಹಾಶಯರೆ, ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರು ಕಣ್ಮರೆಯಾಗಿ ಇಂದಿಗೆ 26 ವರ್ಷಗಳಾದವು. ಆದರೂ ಅವರ ಸಾತ್ವಿಕ ಧವಳ ಕೀರ್ತಿ ಮೈಸೂರು ಮಣ್ಣಿನ ಕಣಕಣಗಳಲ್ಲಿಯೂ ಅಡಗಿದೆ. ಅದಕ್ಕೆ ಮುಪ್ಪಿಲ್ಲ, ಸಾವಿಲ್ಲ, ಪುರಭವನಕ್ಕೆ ಸಮೀಪವಾಗಿ ರಚಿಸಿ ಸ್ಥಾಪಿಸಿರುವ ಅವರ ದಿವ್ಯಮಂಗಳ ಶಿಲಾವಿಗ್ರಹವೊಂದೇ ಅವರ ಸ್ಮಾರಕವಲ್ಲ. ಅವರು ತಮ್ಮ ಸ್ಮಾರಕವನ್ನು ತಾವೇ ರಚಿಸಿಟ್ಟು ಹೋಗಿದ್ದಾರೆ. ಅದು ಸುಂದರವಾದ ಹಳೆಯ ಮೈಸೂರು ರಾಜ್ಯ! ರಮಣೀಯವಾದ ಮೈಸೂರು ಬೆಂಗಳೂರು ನಗರಗಳು!

ಇದುವರೆಗೆ ನಾನು ಮೈಮರೆತು ಮಾತಾಡಿದ್ದೇನೆ. ಆಡಿದ ಮಾತುಗಳು ಔಪಚಾರಿಕವಲ್ಲ, ಉತ್ಪ್ರೇಕ್ಷಕವಾದುದಲ್ಲ, ಮಹಾಸ್ವಾಮಿಯವರ ಸರ್ಕಾರದಲ್ಲಿ ಸೇವಕನಾಗಿದ್ದು, ಅವರನ್ನೂ ಅವರ ಆಡಳಿತದ ವೈಭವವನ್ನೂ ಅವರ ಸದ್ಗುಣ ರಾಶಿಯನ್ನೂ ಕಂಡು ಮೆಚ್ಚಿದ್ದವನು, ಮರುಳಾಗಿದ್ದವನು, ಆದ್ದರಿಂದ ಇಷ್ಟು ಹೊತ್ತೂ ಆಡಿದ ಮಾತುಗಳು ಹೃದಯತುಂಬಿ ಬಂದವು! ಕೃತಜ್ಞತೆಯನ್ನು ಕೆರಳಿಸಿದಂಥವು!

ಈ ಸಭಾಂಗಣವನ್ನು ನೋಡಿದರೆ ಶ್ರೀ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಕೃಪೆಯಿಂದ ಸಂಪತ್ತನ್ನೂ ಸ್ಥಾನಮಾನಗಳನ್ನೂ ಪಡೆದವರೆಲ್ಲಾ ಏನಾದರು ಎಂದು ಕೇಳಬೇಕಾಗುತ್ತದೆ. ಅವರ ಕೃಪೆಯಿಂದ ವಿದ್ಯೆಯನ್ನು ಗಳಿಸಿ ಅಧಿಕಾರಗಳನ್ನೂ ಸರ್ದಾರ್ ಗಿರಿಯನ್ನೂ ಪಡೆದು ಮೆರೆಯುತ್ತಿದ್ದ ಅರಸುಮಕ್ಕಳೆಲ್ಲಿ? ಅವರಿಂದ ಮಾನಮರ್ಯಾದೆಗಳನ್ನೂ ಬಿರುದುಗಳನ್ನೂ ಪಡೆದು ಪುರಪ್ರಮುಖರೆನಿಸಿಕೊಂಡಿದ್ದ ಲೌಕಿಕ ವೈದಿಕ ವ್ಯಕ್ತಿಗಳೆಲ್ಲ ಎಲ್ಲಿ? ಎಲ್ಲರಲ್ಲೂ ಕೃತಘ್ನತೆಯು ಮೂಡಿದೆಯೇ?

ಇಂಥಾ ಅಂಧಕಾರದಲ್ಲಿ ಮುಂದೆ ಬಂದು ಶ್ರೀ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಕೀರ್ತಿಯನ್ನು ಉಜ್ಜೀವನ ಗೊಳಿಸುವಂತೆ ಮಾಡುವ ಶ್ರೀ ಜಿ ಆರ್. ಜೋಸ್ಯರವರು ಶ್ಲಾಘನೀಯರು. ಅವರು ನನ್ನನ್ನು ಈ ಸಮಾರಂಭಕ್ಕೆ ಅಧ್ಯಕ್ಷತೆಗೆ ಕರೆದುದನ್ನು ನಾನು ಗುರುಗಳ ಅಪ್ಪಣೆಯೆಂದು ಅಂಗೀಕರಿಸಿ ಬಂದಿದೇನೆ. ಅವರು ಗೌರವ್ಯರು, ವ್ರತಿಭಾವಂತರು, ಮಹದ್ಗ್ರಂಥಗಳನ್ನು ರಚಿಸಿರುವವರು. ಅವುಗಳನ್ನು ನೋಡಿದರೆ ಅವರಿಗೆ ಇನ್ನೂ ರಾಷ್ಟ್ರಪತಿ ಪ್ರಶಸ್ತಿಯಾಕೆ ಬಂದಿಲ್ಲ ಎಂದು ಕೇಳಬೇಕಾಗುತ್ತದೆ. ಅವರು ಇನ್ನೂ ಚಿರಕಾಲ ಅನೇಕ ವಿಧದಲ್ಲಿ ಜನರಿಗೆ ಮೇಲ್ಪಙ್ತಿಯನ್ನು ಹಾಕಿಕೊಂಡಿರಲೆಂದು ಪ್ರಾರ್ಥಿಸಿ ನನ್ನ ಭಾಷಣವನ್ನು ಮುಕ್ತಾಯ ಮಾಡುತ್ತೇನೆ."

ನಂತರ ನ್ಯಾಷನಲ್ ಗರ್ಲ್ಸ್ ಹೈಸ್ಕೂಲ್ ವಿದ್ಯಾರ್ಥಿನಿಯರಿಂದ ಸಂಗೀತ, ನೃತ್ಯ, ಪ್ರವಚನ ಮುಂತಾದ ಮನರಂಜನ ಕಾರ್ಯಕ್ರಮದಿಂದ ಸಭಿಕರು ಸಂತೋಷಪಟ್ಟು ಅವರುಗಳಿಗೆ ಅಧ್ಯಕ್ಷರಿಂದ ಬಹುಮಾನವಿತರಣೆಯಾದನಂತರ ವಂದನಾರ್ಪಣೆ ರಾಷ್ಟ್ರಗೀತೆಗಳೊಡನೆ ಸಮಾರಂಭವು ಮುಕ್ತಾಯಗೊಂಡಿತು.

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DEVALUATION

Prof. J. K. Mehta,

The value of a thing is measured by the amount of other things that can be had in exchange for it. Thus, the value of a commodity can be measured in terms of other commodities or in terms of money.

Likewise, the value of money can be measured in terms of goods or money of another country. When one unit of money can be exchanged for a smaller amount of things than before we can say that the value of money has gone down.

Money, in other words, is devalued. We do not ordinarily use this word when prices rise, but technically there can be no objection to the use of that word in such a case.

When we allow economic forces to operate without any interference (if that be at all possible) the price level is determined by the supply of things offered for sale and the volume of money available to be exchanged for them. This is the simplest way in which we can explain the determination of prices or the value of money.

Thus, the value of money would rise or fall (i.e., it would become over-valued or under-valued—devalued) with the rise or fall of the relative quantity of goods offered for sale.

If left to itself the value of money would thus just adjust itself to the quantity of goods and money that enter the market. A government can, however, interfere with this free play of economic forces and control the rise or fall of the value of money. But when it does that, since the value of money is prevented from adjusting itself to the quantities of goods and the value of purchasing power, these latter are forced to adjust themselves to the controlled value.

The importance of this phenomenon will become evident as we proceed.

So far we have spoken of internal value of money, i.e., the value of money calculated in terms of goods available within the country. We can similarly consider the external value of money or the value of money calculated in terms of goods available to us from foreign countries. It is, however, more interesting to study how the value of money is determined in terms of foreign currency.

The value of the currency of one country in terms of that of another depends on the quantities of these currencies available for exchange. Or, to use technical language, the value of a currency depends on its supply and demand—demand being reckoned in terms of the other currency.

The necessity to exchange one currency for another arises (if we ignore all exceptional cases) when there is trading between nations. If India sells goods to England and England sells goods to India it gives rise to the buying and selling of rupees and pounds. Our exports to England create a demand for rupees in that country and our imports from England create a demand for pounds in our country.

Since, as economists know, the demand for rupees can be treated as the supply of pounds and the demand for pounds as the supply of rupees, we can say that international trade gives rise to trading in currencies. At what rate, then, the currencies exchange depends on the supplies of the two currencies available for exchange. The same economic principles that determine prices of goods within a country determine also the prices of foreign currencies. The value of the rupee or the pound thus depends on the supplies of these currencies which, in turn, depend on (the values of) exports and imports of goods (visible and invisible).

(To be continued.)

PROMINENT PERSONS MAY NO LONGER SMOKE

The cigarette industry in the Federal Republic of Germany has decided to carry out a type of voluntary self-control in their advertising. In order not to stimulate young people to smoke even more in the future, guiding principles have been introduced that are binding to the seventeen or 99·1 per cent of the cigarette manufacturers in the "Cigarette Industry Association". The voluntary self-restriction foresees, for instance, that in the future no advertising will appear in school or youth magazines and newspapers. "The character of a youth-magazine", however, will have to be decided on from case to case. In addition, the recommendation made on October 1, 1963 was officially taken over as a regulation and involves not showing cigarette advertising on television before 7 PM. More important than these quantitative limitations, nevertheless, are the detailed prohibitions of statements and representations. Thus, and this is certainly the most far-reaching mesure, no prominent persons may appear in advertising and especially those who through their appearance, performance or profession can be considered models to youth. Persons under 26 may also not be portrayed. Furthermore, slogans that prompt people to smoke excessively or to inhale smoke are now forbidden. It may no longer be stated that cigarettes are not detrimental to health. In order that this agreement, made with the approval of the Ministry of Health and the Economics Ministry in Bonn, be followed, an arbitration site will soon be founded. Violations can be punished with fines of up to 200.000 DM (50,000 dollars).

West German News.

WORTHY EFFORTS

In a hall in the office of the Director of Technical Education in Madras city, an interesting sight is to be observed every evening during the weekdays. In popular belief, Sanskrit belongs to the antique world, with no relevance to modern conditions. On the other hand, those who teach engineering are in the very vanguard of the new technological civilisation. Yet, about 75 teachers of engineering in two batches are busily learning Sanskrit to help them in research.

The experiment is striking. The Director of Technical Education in Madras, Mr. T. Muthaiyan, believes that knowledge of Sanskrit helps research in engineering. Himself a Sanskrit scholar and with the reputation of being the most successful and effective director of technical education in the whole country, he has set the lecturers and post-gradate students exploring the riches of Sanskrit literature for their material purposes.

For, it is a misconception that Sanskrit is all "spiritual". Some of the Hindu systems of philosophy certainly are, like 'Yoga' and 'Vedanta.' But there are some others which deal with the material world like "Nyaya", "Vaisesika" and "Sankhya." These systems contain speculations which make an instant appeal to modern technologists and scientists. Their truths have not been properly understood in the light of modern conditions. It is believed that they are very valuable for technological and scientific research.

Indian engineers certainly owe it to themselves to explore these possibilities. That is the elementary duty of responsible scholarship. All India will look to the successful completion of Mr. Muthaiyan's experiment with keenness.

(Continued on page 6.)

The Rationalist

INDIA'S DEFENCE

RAMANANDA CHATTERJEE

(Continued from last issue)

"By no part of the evidence laid before them have the committee been more impressed than by that which shows in the clearest manner the prevalence among the junior commissioned ranks of a lack of technical knowledge and skill, and of any wish to study the science and master the art of their profession."

The opinion of the Committee is corroborated by independent testimony. Field-Marshal Lord Wolseley wrote in 1885 from Berlin:

"What Moltke has done is to inspire the German Army from top to bottom, with the conviction that hard work and hard study are just as necessary in the military as in every other profession—that is what we have got to do. We copy slavishly the army which is the fashion of the day. When I entered the Army the French were the great military people, and we wore a cap like the French Kepi, and our trousers in wrinkles; now the Germans are the military gods and we strap down our overalls and wear a feeble imitation of the German 'pickel-harbe'! If our officers could copy the Germans as regards work and leave their clothes and their methods alone, and our politicians would understand that war is a serious business which has to be prepared for, we need never be afraid of the Germans."

Similar opinions were held by Lord Roberts, Kitchener, etc. After the Boer War there was some improvement. But it was not much. Even after the World War, one finds in C. E. Montague's Disenchantment, one of the truest English books on the Great War, a passage like the following:

"The winter after the battle of Loos a sentry on guard at one part of our line could always see the frustrate skeletons of many English dead. They lay beside our wire, picked clean by the rats, so that the Khaki fell in on them loosely—little heaps of bone and cloth half hidden now by nettles and grass. If the sentry had been a year in the army he knew well enough that they had gone foredoomed into a battle lost before a shot was fired! After the Boer War, you remember, England, under the first shock of its blunders, had tried to find out why the Staff work was so bad. What it found, in the words of a famous Report, was that the fashion in sentiment in our Regular Army was to think hard work 'bad form': a subaltern was felt to be a bit of a scrub if he worried too much about discovering how to support an attack when he might be more spiritedly employed in playing polo; "The nobleness of life, as Antony said, when he kissed Cleopatra, was to go racing or hunting, not to sit learning how to forecast the course of great battles and how to provide for answering their calls. And so the swathe of little brown bundles, with bones showing through, lay in the nettles and grass!"

After giving an account of the education of British officers from boyhood upwards, the author concludes:

"Above all, you have learnt that it is still 'bad form' to work; that the youth with brains and no money may well be despised by the youth with money and no brains: that the absorbed student or artist is ignoble or grotesque; that to be able to afford yourself 'a good time' is a natural title to respect and regard: and that to give yourself any

'good time' that you can is an action of spirit. So it went on at prep school, public school, Sandhurst, Cumberley. That was how Staff College French came to be what it was. And as it was what it was, you can guess what Staff College tactics and strategy were, and why all the little brown bundles lay where they did in the nettles and grass!"

Sir Jadunath Sarkar concludes his article by calling attention to the essential need in modern warfare of having a competent General Staff and by pointing out that a General Staff cannot be improvised in a day. All that is true. But why he addresses these words of admonition to his countrymen I do not know, unless it be on the principle of beating the daughter-in-law to teach a lesson to the daughter—as the Bengali adage goes! He ought to have addressed them to the British Government. That Government has all along been quite reluctant to admit to the army Indians of the class who can become members of a General Staff. While visiting Agra, the Marquess of Hastings had occasion to observe "the manly spirit prevalent in the upper provinces." Then he adds in his Private Journal on Feb. 24, 1815:

"It is luckily for us a spirit unsustained by scope of mind; so that for an enterprise of magnitude in any line, these people require our guidance."

Yes, in every enterprise of magnitude, particularly military enterprise, the British Government has discouraged "scope of mind" in Indians throughout, so that they may for ever remain dependent on British leadership. Such being the British policy, it is of little use to discuss at present the duties and essential need of an Indian General Staff for the army of a free India.

Though it is not relevant to our discussion here, it must be noted, because Sir Jadunath speaks of Napoleon's defeat as due to "defect in the General Staff," that, according to the Encyclopædia Britannica, "the highly gifted army leaders who in time appeared, Napoleon, of course, above all, scarcely needed a General Staff." (Vol. XXV. p. 753). And if Wellington defeated him, it was not because the British hero had a superior General Staff. General Staffs in the modern sense of the term were not established for the British Army before the Boer war, though recommended by the Harlington Commission in 1892, and a General Staff to co-ordinate all the war efforts of the British Empire was only established in 1904 and fully developed during the term of office of Lord Haldane.

It is very far from my intention to deny or explain away our social and national defects and weaknesses. I hope, as a publicist, my role has not been that of an apologist. I have, however, always felt that criticism should not be of the hope-destroying kind. But in order that it may not be so, one need not extenuate or conceal anything:—one has only to be just and fair and sober, and use measured language as expressive of balanced judgment."

* * *

Said the venerable creator of the "Modern Review" in 1929. Now the times are changed. The Indian Army is in Indian hands. The nation is facing two tricky and able foes. Mere boldness will not win wars. Battles are often won or lost by maneauvring and tricks. Complacence always meets with doom. Muscular fitness, mental vision, 24 hours' alertness, and jiugitsu tricks, are all needed in unison in order that the past thousand years may not repeat themselves.

Editor.

(Continued from page 3.)

This experiment, officially called the "fundamental engineering research establishment" under the auspices of the Madras Engineering College, has been conceived well. The Director believes, and rightly so, that translation is not an effective medium. The riches of Sanskrit should be studied in the original. So, for the first half an hour the class is taught Sanskrit so that it would be able to read the original texts.

For the second half-hour the texts of "Tarka" and "Sankhya", kept away from the modern inquiring Indian, are studied. Annambhatta, a writer of the sixteenth century, wrote "Tarkasangrah" a small work of fifty lines, but containing the essence of the previous works on the subject. Then, a much older author, probably belonging to the centuries before Christ, Iswara Krishna, formulated the system of "Sankhya", in 72 verses. These are the basic texts that are being taught at the Guindy class.

It will probably surprise "modernists" who despise everything that is old to learn that what they consider exclusively modern concept like gas and electricity are mentioned in ancient Sanskrit books. Seven categories of world existence like motion and substance are postulated. It is interesting to realise, as one proceeds further in these studies, that the ancients in our land understood many advanced ideas in technology and science. Not all of our seers of old were engaged in religious and philosophical speculations. Some of them at least were unrecognised Newtons and Einsteins!

It is a national duty to attempt to assimilate these ideas unjustly forgotten and ignored, and to apply them to new India's progress. The experiment at Madras is in very competent hands. Mr Muthaiyan's enthusiasm is well known. The Sanskrit lecturer, Mr. S. N. Srirama Desikan, combines the gifts of the traditional pandit with the awareness of the modern student. He has earned a name through his daring and lively translations. But his greatest achievement will be when he induces sophisticated engineering lecturers of today to turn to our ancient intellectual treasures in building up modern India. This experiment, started in October last year, has already made progress.

SPACE-SHIP

"I wonder what it would be like to be on a spaceship," mused my ten-year-old boy.

"You're on one," I told him. "And you have been all your life."

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If we could implant in our children, at an early age, this concept of a global spaceship, they might possibly be more prepared, in attitude and action, to treat one another as crew member should, when they grow up.

X.

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ಮು||ರಾ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ. ಬಾರ್-ಆಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

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"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಕೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನೋರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯೆರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

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ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

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ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

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RS. 13-00

STUNNING FIGURES

The total expenditure of the Central Government during the Third Plan (1961-66) period was of the order of Rs. 14,061 crores as against Rs. 3,593 crores and Rs. 7,374 crores during the First and Second Plan periods.

The budgetary resources of the Central Government utilised for net capital formation rose from Rs. 1,390 crores during the First Plan to Rs. 3,470 crores during the Second Plan and to Rs. 6,891 crores during the Third Plan.

This figure was made up of both the net capital formation by the Central Government and its departmental undertakings (Rs. 2,132 crores during the Third Plan) and the contribution by the Central Government to capital formation in the economy through financial assistance to State Governments, Union territories, local bodies and other parties (Rs. 4,749 crores during the Third Plan).

These details are given in an economic classification of the Budget for 1966-67 with accounts for the Three Plan periods issued by the Department of Economic Affairs, Ministry of Finance.

According to the findings of the economic classification of the budgetary operations of the last 15 years, consumption expenditure comprising wages and salaries as well as commodities and services rose progressively from Rs. 234·7 crores in 1950-51 to Rs. 1,100·5 crores in 1965-66. On the revenue side, tax receipts rose from Rs. 357 crores in 1950-51 to Rs. 1,702 crores in 1965-66, both direct and indirect.

The total expenditure of the Central Government rose from Rs. 487 crores in 1950-51 to Rs. 935 crores in 1955-56, to Rs. 1,685 crores in 1960-61 and to Rs. 3,555 crores in 1965-66, i.e. a seven-fold increase over the 15-year period!

The net saving of the Central Government and its departmental undertakings worked out to Rs. 336 crores, Rs. 213 crores and Rs. 1,302 crores in the three Plan periods respectively. The net profit made by the departmental commercial undertakings worked out to Rs. 171 crores, Rs. 233 crores and Rs. 433 crores during the three Plan periods respectively.

The deficit denoting total requirement of finance by the Central Government was Rs. 888 crores (Rs. 80 crores as deficit on all transactions in commodities and services and Rs. 808 crores representing the net increase in financial assets) in the First plan period, Rs. 3025 crores (Rs. 874 crores plus Rs. 2151 crores) in the Second Plan, and Rs. 4,716 crores (Rs. 893 crores plus Rs. 3,823 crores) in the Third Plan.

The deficit was financed by net borrowings and sale of Treasury Bills. In the three Plan periods the market loans (net) were Rs. 74 crores, Rs. 526 crores and Rs. 596 crores respectively. The external debt (net) was Rs. 82 crores. Rs. 798 crores and Rs. 2,125 crores!

* * *

So we shall go on multiplying notes heaping up debts, and sowing the wind merrily, on one side! While on the other mills are closing, from greedy labour and unsaleable manufactures, and the people feel bankrupt amidst spurious plenty!

Ed.

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The Manager,
"Rationalist", Mysore.

DEVALUATION

Prof. J. K. Mehta,

(Continued from last issue.)

Thus, when equilibrium is reached the rate of exchange (the price of one currency in terms of another) is at the level at which the value of all exports equals the value of all imports.

If the value of exports or imports changes due to any cause such as a change in demand for goods, an alternative source of imports or an alternative market for exports, or a change in domestic price of importable goods or a change in the price of imported goods, the immediate result is a change in the rate of exchange, i.e., a change in the price of foreign currency in terms of home currency.

This in turn has its own effect on production and prices everywhere and ultimately a new set of all equilibrium values is established. There is, then a new rate of exchange, a new set of prices and new values of exports and imports. In fact, all the changes leading to a new position of equilibrium are effected in the same way in which they are effected in the case of domestic trade.

All that has been said above applies, however, to the case where circumstances allow economic forces to operate without interference from the side of the authorities controlling trade.

In the case of the gold standard, or in any case in which the currencies of the two countries are freely convertible into another currency, metal or commodity that has a demand in both the countries, the situation corresponds to that in which economic forces have a free play.

Remember, what is required is that the currencies should be freely convertible into what is acceptable to both the countries. Aids to the bringing about of such a set of circumstances are provided by the gold standard (and various varieties of such a standard), the I. M. F. and such other agencies. And, in any case, there should be no other interference with the automatic working of a system that is thus brought into operation.

When such a system of economic forces operates there is, in a way, a self-adjusting mechanism that keeps economic activities in check. A country cannot export much more than it imports for any length of time. For, the exchange rate would change to act as a corrective and bring about the needed changes in the price levels in the countries concerned.

The rate of exchange is prevented from undergoing wide fluctuations by the effect that such fluctuations have on the very forces (within the countries) that cause them. Yet the rate of exchange would not be very rigidly constant.

But today economic forces are not allowed to act in their own way. Our exchange rates are pegged. Till before the devaluation of June 6 the rate of exchange was officially fixed at 1sh. 6d. to a rupee. That means that the Government undertook to convert these currencies at that rate through its banking organisation. Of course, this rate was determined via the rate in terms of gold.

We saw above how, when economic forces have a free play, the rate of exchange varies with unmatched changes in the values of exports or imports. Now that the rate of exchange was fixed the values of exports and imports found a check operating on them.

If all other economic forces are allowed to have their free play such a pegging of exchange rate would keep the values of exports and imports always balanced. Prices of goods in the two countries might change but the values of exports and imports would remain balanced.

(Continued on page 6.)

Sir C. P. RAMASWAMY IYER

The Rationalist regrets to record the sudden death of Sir C. P. Ramaswamy Iyer on the 27th in London. In 1958 inviting him to preside over H. H. Mummadi Krishnaraja Wadiyar's Jayanti we introduced him to the Mysore Public with the following tribute to his eminance:

"Need I introduce Sir C. P. Ramaswamy Iyer to you? Rather it is the other way about! To most of you he is a respectable and distinguished Indian of mellifluous eloquence, like the evening Sun pleasantly tinging the western clouds and throwing out far-reaching beams. But some memories come to me which may flood-light his personality.

Going to the Presidency College, Madras, for graduation, as a Mysore State Scholar, in 1913, his name was news among the under-graduates as the dazzling Advocate who had vanquished that marvellous lady of her Age. Annie Besant, in the memorable suit against her—I will not say,—abduction,—but forcible adoption of the J. Krishnamurthy brothers; and as carrying a pistol in his pocket when going to a turbulent electioneering gathering in the Victoria Public Hall!

In 1915, three of us conceived the idea of founding the Presidency College Old Boy's Day, and visited Sir C. Shankaran Nair, Sir P. S. Sivaswamy Iyer, Justice Sheshagiri Iyer, Sir C. P. Ramaswamy Iyer, and Dewan Bahadur M. A. Parthasarathy Iyengar, for finance, and Mr. Ramaswamy Iyer became its Secretary. For many years now, I believe, he has been its President, and humble I, have the honour of being its surviving Founder!

Shortly he became the most versatile public man of Madras. And when Edwin S. Montague, the Secretary of State, came in 1917 to investigate prior to the Montague-Chelmsford Reforms, it was widely stated that of all persons he had met in India, he was most impressed by the intellectual brilliance of Sir C P. Rameswamy Iyer. On the introduction of the Reforms Mr. Ramaswamy Iyer became Advocate General, and soon Law Member of Madras under Dyarchy, and had a tough time with the Panagal Ministry. It was also the dawn of Sir A. Ramaswamy Mudaliyar's phenomenal career.

After Law-Membership he was raised to Membership of the Viceroy's Council. But the virulent party-politics of Madras did not allow that to continue for long. But soon affairs in Travancore demanded careful handling, and responding to the Maharaja's call, he became its ablest Dewan. After a long span of it, he has been Vice-Chancellor of Raja Sir Annamalay University, then of great Malaviya's Benaras University, unofficial cultural Ambassador to America, Member of the Indian Press Commission, and now, like the "ವಾರ್ಧಕೆ ಮುನಿ ವೃತ್ತಿಗಾಂ" of the Raghus, he has made his abode on the rainy peaks of the Blue-mountain, a mountainous abode, for a mountainous personage, of mountainous thoughts!

That Gentlemen, is a Rembrant picture of the historic personage who is honouring us with his benign presence this evening."

Rising amidst cheers, in course of his Presidential Address. Sir Ramaswamy Iyer observed:

When I accepted the invitation of my valued friend, Sri G. R. Josyer, to preside over this function, I did not expect that I would have to address several other

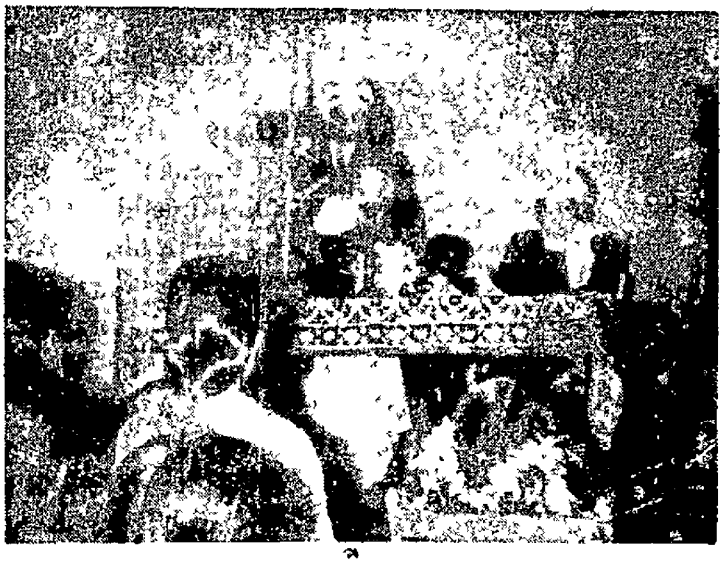
organisations in Mysore, the Bar Association, Shankara Jayanthi Committee, etc. almost impromptu.

Listening to Sri G. R. Josyer's introductory remarks about me, if my complexion had been fairer than what it is, I should have blushed! He has thereby put certain difficulties, and presented certain hurdles, before me. But my life has been one of overcoming difficulties and surmounting hurdles!

We in India are prone to lionize individuals. When a person attains a position of power, we immediately begin to praise him, and laud him to the skies, and pay court to him. As soon as he steps out of office we become indifferent to him and cast him to the wolves!"

Now his illustrious career has ended and left a memory behind.

H. H. MUMMADI KRISHNARAJA WADIYAR JAYANTI



Sri G. R. Josyer reading welcome Address.

Sir C. P. Ramaswamy Iyer delivering Address.

(Continued from page 3.)

But again here other economic forces are not allowed to operate freely. First of all let us note that if the value of exports exceeds that of imports or vice versa, since the rate of exchange is not allowed to fluctuate, something else has to happen again to balance the two values.

To speak in technical language, if imports exceed exports (in value) we have to increase our invisible or out-of-the-ordinary, type of exports. Or, to speak in simple language, we have to request the foreign country to give us credit, to lend us money, to give us aid. All these in the ultimate analysis mean the same thing. Or it can be said that we have to increase our exports by selling our promise to pay the foreigners at a later day.

In normal times (if ever a country is able to enjoy normal times) however, such a situation cannot last long. For, a foreign country can allow credit only for a short time or of a short amount. Things would have then to change by our cutting down of our imports (or by increasing our traditional exports). Somehow a new position of equilibrium would come to be established with the rate of exchange remaining at the officially fixed rate.

But times are never normal these days. As far as our country is concerned the abnormality is due to two factors. First, our Government has been planning with determination for the last fifteen years to develop our economy rapidly, build up a widely extended industrial system, improve agriculture and, as a net result, raise the level of per capita income.

And in its determination to go ahead with such projects scant attention has been paid to what happens to the distribution of income and, in fact, to what in reality is bound to happen to our economy when, as we say, the coat is not planned to be cut according to the cloth! The present writer was among the first to point out some fifteen years back that our Government was over-ambitious in its plans.

Any way, this is the first abnormality that marks the present times as far as our country is concerned. The second factor to be considered here is the international atmosphere surcharged with suspicion and jealousy. In such an atmosphere some foreign countries had become overanxious to keep our country pleased and, therefore, to give us all possible credit.

Due to these factors the correctives did not operate in their natural way. With the rate of exchange pegged, the exports and imports that would otherwise have adjusted themselves to it in the long run did not do so. On our part we continued to import heavily to enable us to carry on with our over-ambitious Plans (without being able to match the imports with increased exports) and the international atmosphere encouraged us in this uneconomic behaviour of ours by providing us with loans and credit.

But how long can such a thing go on? There is a limit to the extent to which an error can with impunity be allowed to continue. The international agencies realised (and they had to realise when we did not) that something had to be done to bring about conditions in which a better balance between imports and exports could be established.

They knew that had the rate of exchange not been officially fixed and was allowed to find its own level according to the demand for and supply of foreign currencies it would have fallen in value) and by so doing brought about some adjustment in the foreign balance of payment accounts. With this realisation those agencies advised (and it is one of their functions to offer advice) our country to let the natural corrective act. They acted within the framework marked out for them by international rules.

(To be continued.)

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DEVALUATION

Prof. J. K. Mehta.

(Continued from last issue.)

However, our Government should have realised that it is always better to remove the cause of a disease than to let it continue untouched and use some palliatives in the attempt to tone down the rigour of the disease.

Be that what it may, it is necessary to emphasise the fact at this stage that the only purpose of resorting to devaluation is to attempt to bring about equilibrium in the balance of payments account. And that devaluation does by encouraging exports and discouraging imports.

With devalued rupee it is cheaper for foreigners to buy our products and it is more expensive for us to buy their goods. The purpose of devaluation is not to check rise of prices or even, in any direct way, to speed up the economic development of the country.

If and so long as there is imbalance in international accounts resort has to be had to foreign borrowings, foreign credit or the export of our promise to pay foreign countries at a later date. All these things mean the same thing. But, as we have explained above, such a situation cannot be tolerated for a long time.

Now let us see how the devalued rupee tends to bring about a balance in international accounts. As we have just observed our goods become cheaper for foreigners and foreign goods become dearer for us. Hence, our exports tend to increase in physical terms and our imports tend to decrease. Whether that would succeed in reducing the gap between payments to and receipts from foreign countries would naturally depend upon the extent to which the volume of trade changes.

In technical language the result depends on the elasticity of foreigners' demand for our products and the elasticity of our demand for foreign products. What is needed is elasticity greater than unity.

It is feared that the elasticity of demand is not greater than unity or not sufficiently greater. It might be possible for us to export new products but then that would have its own evil effects on our economy. Devaluation is not a magic wand; the result depends on a number of factors operating in the trading countries. But into these details we shall not go.

If devaluation succeeds in bringing about balance in international payments accounts it remains to be seriously asked at whose cost? The answer is simple and obvious; at the cost of the consumer in our country. Prices are bound to go up and in spite of whatever the Government might do there is bound to be scarcity of some commodities. And that, partly because of increased exports and partly because of decreased imports.

Devaluation is thus an additional tax on the people. That our country is the most heavily taxed, perhaps in the whole world, is known to all. And that is not only because the percentage of the income that is paid as tax is the highest but also because of the capacity of a large number of people to bear the burden of the various taxes is very low.

The Government might attempt to reduce the burden of high prices by such measures as lowering of import duties opening of Government stores, selling essential goods at low prices and asking producers and sellers to hold the price line. But such measures can but do very little to nullify the effects of devaluation.

The necessity felt by international organisations to advise our country to devalue the rupee was the red signal for the Planning Commission. It should have realised that there was no escape from cutting down to the Plan expenditure and living, and planning to live, within our means. But this signal was not heeded. We are sticking to our Plans and trying somehow to continue our imports and still maintain a balance in the payments accounts. And how is that done?

A Plan that involves living beyond our means must impose an unbearably heavy burden on at least some classes of people. And the way things are going it happens to impose that burden on the common man. Importing at higher prices and exporting at lower prices means a loss to the country which loss is shifted to the consumers.

The upshot of all this is that we are squeezing the people (and ultimately those people are squeezed who have an inelastic source of income—the fixed-income groups (the contractual-income earners) so that it may not be necessary to live, or to plan to live, within our means.

If there is a lesson to be learnt from all that has been going on it is that we have been attempting to build up a structure for which we have no means. But we are exploiting the common man and robbing him of whatever little means he has so that our Plans may continue to live. This is not only very bad economics, it is perhaps bad ethics too!

"The world is round. Only one-third of the people of the world are asleep at any given moment. The other two-thirds are awake and probably stirring up mischief somewhere."

* * *

Three stone figures guard the entrance to Christiansborg Palace, the Parliament building in Copenhagen. They represent Earache, Headache and Stomachache. "They are here to suggest," a wry Dane explained, "that if you enter politics, you will have all three."

* * *

A crusty old skinflint in the publishing world decided to retire at the age of 70. He was given the customary dinner and paid high tributes garnished with rhetoric. Associates vied in praises, all made joyous by the prospect of his leaving.

When the time came to respond, the old gentleman got up and said, "I had no idea I was held in such esteem. I shall stay on!"

* * *

In Russian there are no words for "a" or "the," and Russians speaking English tend to leave them out. A couple of years ago, the late Russian poet David Marshak told me about his first visit to England. He said that when he stepped off the train at Victoria station in London, he said to a passer-by. "Excuse, please, can you tell me what is time?"

"Ah," said the stranger gravely, "My friend, you have posed a deep and imponderable question!"

X.

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The Rationalist

IN POLAND

Addressing 180,000 teachers on the eve of the new school year Minister of Education WaclawTulodziecki, stated:

"On September 1st about 8·7 million children and youth will start studying at about 40 thousand schools. Eighth forms will be opened in 18 thousand elementary schools, which will be attended by about 400 thousand youth. One year from now the graduates from the eighth form of the elementary schools will continue their studies in general education secondary schools and vocational schools on the basis of new and better curricula and manuals.

The programme of the 8-form elementary school will be implemented in better premises and with a better teaching staff than the programme of the 7-form school. In the years 1966-1970, more than 58 thousand new school rooms will be handed over for use, as well as about 10 thousand work rooms equipped with school aids, machines and installations. The teachers who will be teaching in the reformed (8-form) schools will be better prepared for work. This year, more than 50 per cent of the teachers will have teachers' college or higher education. This figure will be about 75 per cent in 1970.

The transformation of the 7-form school into the 8-form school will make it possible to raise the level of teaching in schools of all types, better to prepare youth for work and higher studies. It will be of great importance for the development of the country, its economy and culture", concluded Minister Tulodziecki.

The new school year began in all schools in Poland on September 1st.

It is the first year of a programme of the fully reformed eight-form elementary school. The new eighth form opened in 18 thousand elementary schools and embraces about 400,000 pupils. The new school year constitutes at the same time the last stage of preparations for the reform of secondary education system.

In all schools controlled by the Ministry of Education there will be in the new year about 8,700 thousand children and youth, that is by 402 thousand more than last year. The number of pupils attending elementary schools will amount to 5,620,000 this year, that is by 448 thousand more in comparison to the last year. Vocational schools will train more than 1,700,000 youth, of whom 633 thousand will attend schools for the working people. Secondary general education schools will take 325,000 pupils.

About 180,000 teachers will be working in elementary schools this year, among them 18 thousand graduates of teachers colleges and pedagogical schools.

Youth in elementary schools are to obtain on September 1st 374 new schools with about 3 thousand class-rooms.

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THE MIGHTY KRUPPS

The name "Krupp" is known all the world over: it is symbolic of the iron and steel industry in Germany.

The Rourkela Steel Plant in India was set up by the Krupp Organisation as the major partner of the Consortium, which participated in the establishment of the plant.

I was told by Mr. Kadulbowski that the Krupps plant at Essen had been completely destroyed by Allied bombing. The huge factory sprawling in the heart of Essen City, was re-built after the war!

Reaching the Krupp Organization, I was received by Count Graf Zedwitz Arnim, Chief Press Officer and his assistants.

Count Zedwitz Arnim gave me a brief history of the Krupp Organization right from its inception in the year 1811. For five generations now the organization has continued to be in the hands of the Krupp family.

It was Friedrich Krupp, a merchant, who founded in 1811 the cast steel works in Essen. He struggled hard for years to make crucible steel of good quality. He died in 1826, leaving his son, Alfred Krupp, who was only 14 years at that time to continue his business, which at that time had a small forging shop and a large melting shop with only 8 workers.

Alfred Krupp was the man who laid the real foundation for establishing the iron and steel industry in Germany. From steel rolls, he started the manufacturing of rolling and mining mills, railway material, shafts for ships, screws and guns.

By 1860, Fried Krupp, the company established in 1811 by Fried Krupp, became an integrated enterprise with collieries, ore mines, blast furnaces and manufacturing shops! By 1848, Krupps started manufacturing railway springs, railway axles and locomotive piston rods. In the year 1852, Alfred Krupp installed his first steam engine for driving his forging hammers. The same year, he invented the steamless railway tyre. Mass production of rails and railway supplies began in 1862, when the Bessemer steel plant was commissioned. In 1869, the first open-hearth furnace was put into operation.

Atfred Crupp died in July 1887, at the age of 75. He was a great industrialist and built the Fried Krupp as a leading company employing 20,000 persons from eight men at the time when he took over from Friedric Krupp!

His son Friedrich Alfred Krupp built the steel plant at Rheinhausen and established the Germaia Shipyard of Kiel and the Grusenwerk at Magdeburg.

Friedrich Alfred Krupp had no son and, therefore, the business was inherited by his eldest daughter, Bertha Krupp. It was during her time that the proprietorship company was transformed into a joint stock company. She married Gustav Krupp Von Bohlen Und Halbach, who took over the chairmanship of the Board of Directors in 1909 and continued upto 1943.

In 1943 the joint stock company was converted into a sole proprietorship firm with Alfried Krupp Von Boblem Und Halbach as its owner. This change took place during the second World War.

Soon after the capitulation of Germany, Alfried Krupp was arrested by the Allies in April 1945. After being in prison for 2½ years, he was brought before an American Military Tribunal in Nuremberg and was sentenced to 12 years' imprisonment. His property and business were ordered to be confiscated. However, in January 1951, he was released by an order of the U. S. High Commissioner and the confiscated property restored!

M. P. Radhakrishnan,
Editor, "Conqueror", Madras.

(To be continued.)

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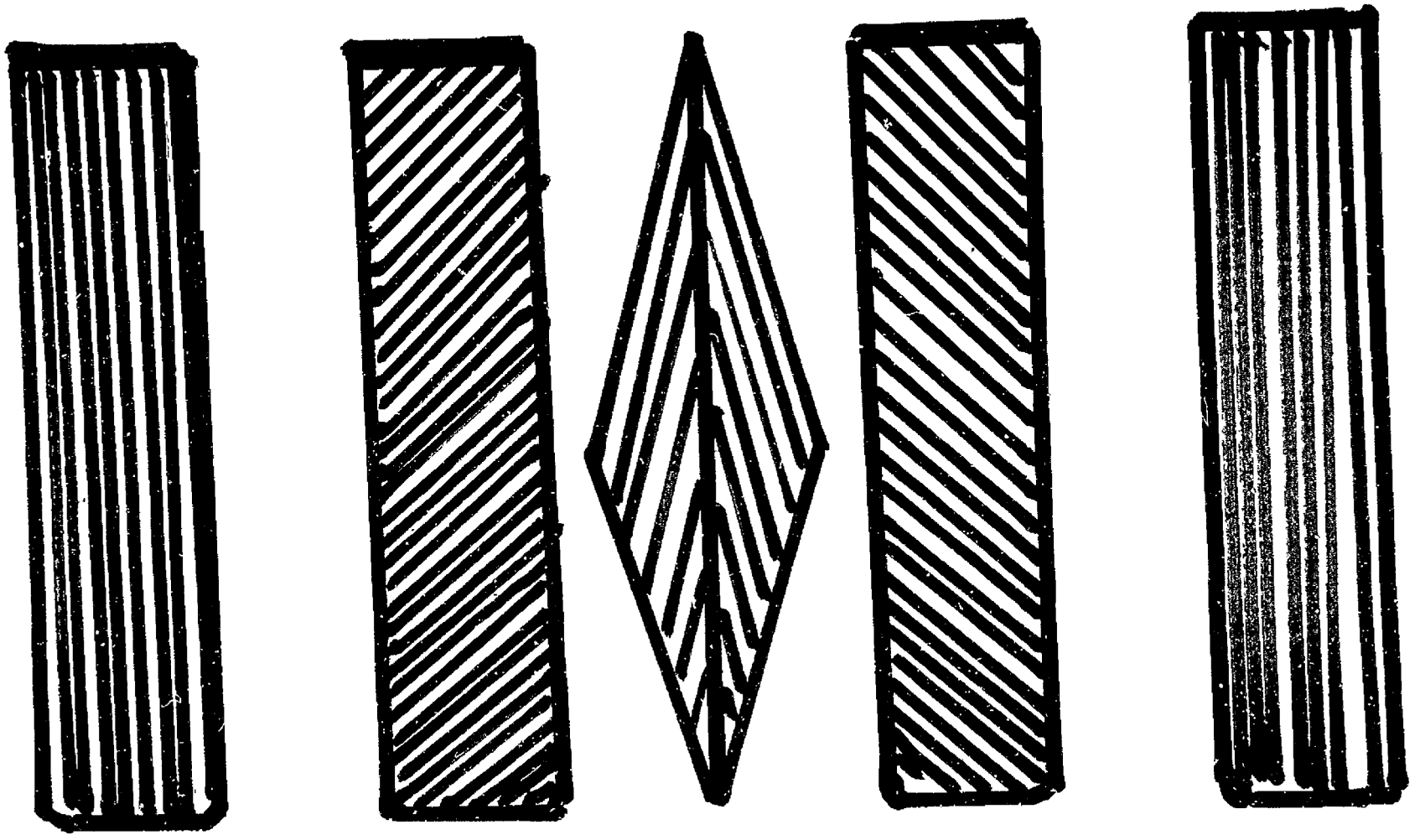

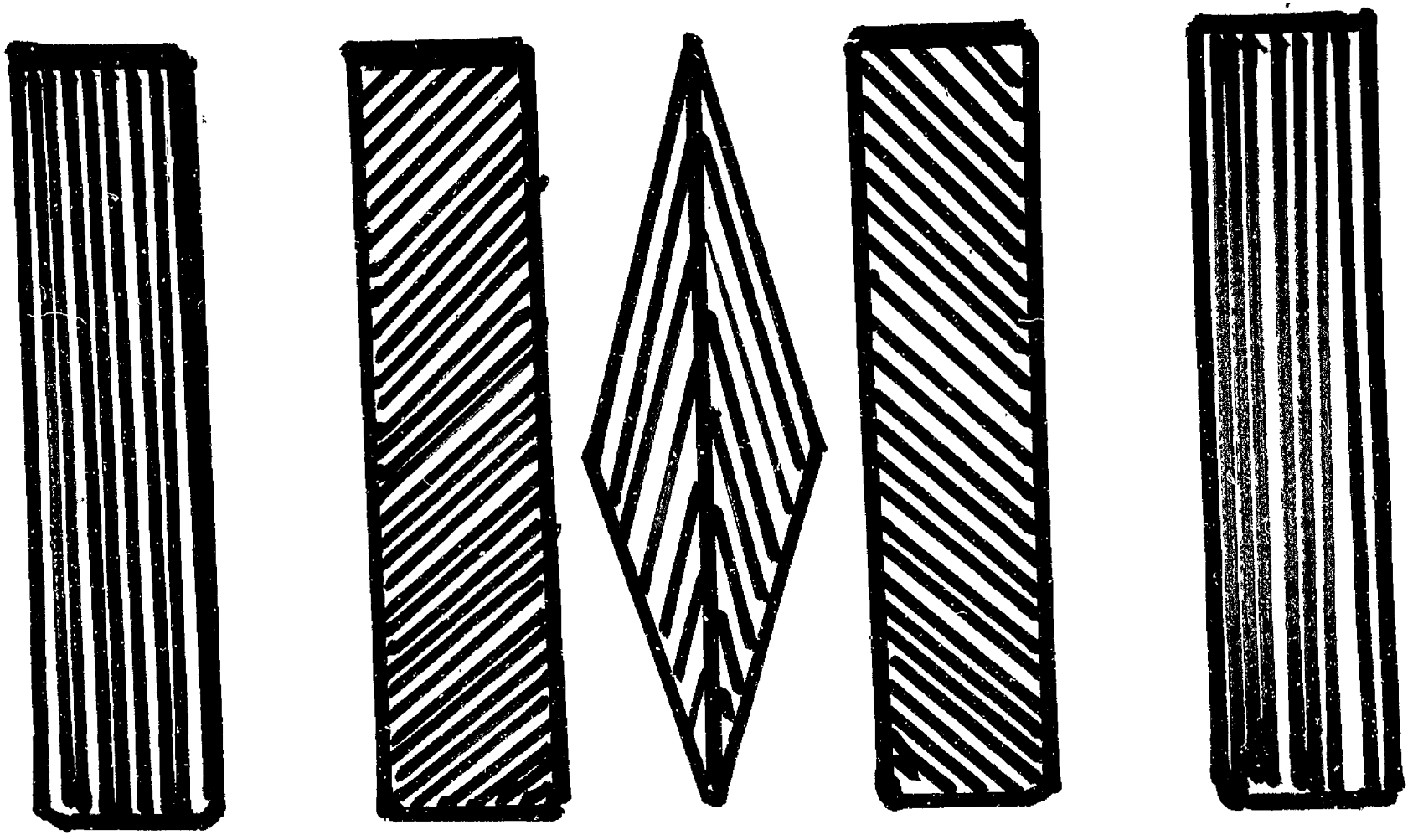

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THE MIGHTY KRUPPS

(Continued from last issue.)

It was only in March 1953, that Alfried Krupp Von Bohlen Und Halbach, became once again owner of Fried. Krupp. This was made possible by protracted correspondence with the Allies, but the Allies ordered that the collieries and steel mills must be sold. There was no buyer!

Count Zedwitz Arnim also disclosed that the Krupps Organization which has now completed 155 years of its existence, has 28 independent divisions and covers a wide range of activity. Huge contracts from foreign countries have been undertaken to erect and supply different kinds of machinery, including the establishment of steel mills. Among the countries which the Krupps have tried to help are, India, Pakistan, Soviet Union, Greece, Egypt, U. S. A., Brazil, Japan, Belgium, Spain Sweden and Yugoslavia.

For India, Krupps, who were a major partner in the design, supply and erection of Rourkela Steel Plant have delivered low-shaft blast furnace designed for a daily output of 100 tons foundry pig iron, 90 locomotives, 3 cement plants, 5 weirs, a 7½ mile long trunk-conveyer system the longest in the world for an open-cast lignite mine, a coal loading terminal, cranes, vegetable oil expellers, cable-making and stranding machinery, structural steel work and rolled steel products.

Krupps completed a huge 50 million DM project in Soviet Union for the manufacture of synthetic fibres from by-products recovered in the distillation of crude oil.

For Egypt, the Krupps built several canal bridges, among which are Cairo University Bridge and swing bridge across the Suez Canal, Krupps also constructed a plant for fabricating strip and shapes which was followed by a grey-iron foundry a rolling mill, and other production facilities.

Krupps have been supplying industrial plants to several countries of the world. In several countries Krupps have designed and erected steel plants to varying capacities.

In Germany, Krupps have built one of the world's largest para-xylene plants. Para-xylene is recovered from the by-products of oil refineries and serves as a raw material in the production of polyester fibres.

It might be of interest to mention here that the Krupp organization sustained heavy loss during the Second World War. Numerous plants were destroyed by bombs. Others were dismantled under Allied orders. Some of the plants dismantled had to be sent to other countries as reparations! For instance, the Borbeck Steel Plant, considered the most modern of its kind in Europe, was shipped to the Soviet Union and the 16,000 ton forging press was sent to Yugoslavia. The Germania Shipyard in Kiel was completely destroyed.

In spite of all the destruction, the Krupps managed to re-build everything, and once again became a giant organization manufacturing and supplying various products. They could supply any industrial machinery needed for setting up modern industrial plants!

M. P. Radhakrishnan,
Editor, "Conqueror", Madras.

* * *

And our new Ashoka thinks that he is another Krupp! Ed.

INDIANS AND GOD

Dr. RUTH REYNA
American Professor.

It is a prevailing notion among people of the West, especially in the predominantly Christian nations that India is a Godless land of infidels and idolators. This comes about not entirely from their inurement in an ideology that teaches a doctrine of special favour from the divine for those who are baptized and eternal punishment for those who are not. For the most part this charge of heathenism against the Indians stems from the westerner's misunderstanding of the rich and profuse mythology of the Hindu pantheon and the symbolic utterances of the Vedas and the Upanishads in their attempt to guide human conduct and reasoning. The profoundest wisdom of the past is transmitted to us by myth and metaphor; and the Indian, learned in traditional lore, understands their implications and does not take them literally.

The Trimurti (Brahma, Vishnu and Shiva) at first glance appears to be three gods, each vying for the favoured position in the worship offered by man. Yet, the fact that each of the three is represented identically, showing the same countenence and features indicating clearly that they are finally one and the same, is generally overlooked by the critics of Indian spiritual thought. Hindu orthodoxy is fundamentally monistic, monotheistic in spite of the hosts of gods and superhuman beings with which the mythology teems. The multitudes of apparitions—the Gods and goddesses—are only specializations, specific virtues, attitudes, components, facets of the one God. It is one or more of the powers of God that is honoured and worshipped in the various symbolic personages; and it is the understanding of this unity that is the goal of Hindu wisdom.

On the walls of the various rooms of my small flat there hang richly coloured and framed portraits of Vishnu, Saraswati, Laksmi, Lord Krishna, and Ganesh, before which I burn Agarbatti each day, selecting carefully and fastidiously among a variety of exotic scents that I keep for that purpose. I make this oblation as an offering of gratitude to God for his generosity in bestowing upon me the ability to direct my life (Vishnu), talents (Saraswati), richness of mind and spirit (Lakshmi), direction to Self-Realization (Lord Krishna) and the intellect (Ganesha) to grasp the Unity and oneness of all, which the various portraits represent.

But most important of all, the beloved and immensely popular Ganesha is my Bhagawan. By this declaration I do not mean to imply that I believe there to be a ponderous, over-sized being plodding and trampling around throughout the astral world and whom I look upon as a God. Ganesha represents to me the strength of spirit that I have found in the contemplation of the Divine that has made it possible for me to overcome the extreme difficulties of life that have been uniquely mine, for Ganesha is the Lord and Master of obstacles. He forges ahead through the impenetrable jungle, which is life. He passes through the wilderness, treading thorn bushes, bending and uprooting trees that stand firm in the Path, and fording rivers of sorrow and lakes of disappointment with ease. And his Vahan, the rat, who accompanies him wherever he goes, can gain access to the granary (of cosmic Truth), even though heavily bolted with the Golden Disc of Maya. The two together represent the power of God to dissolve every obstacle and to vanquish all who would block the way. But the power of Ganesha is also my power, for I—as are all men—am

(Continued on page 6.)

"THE RATIONALIST"

27TH YEAR

The Rationalist has passed 26 years, and is entering the 27th with this issue. Founded in 1940 with only trust in God, from its niche in the Universe, it has, like an astronaut, shared in the Earth's 26 revolutions round the Sun. But, unlike the astronauts, we do not feel proud about it, do not wish to boast about it, nor be vain about it. Survival and extinction, success and failure, in this world, are as God's grace tinges them, and the measure of vital spark with which He injects us.

We do not seek to define God, as Shankara, Ramanuja, Madhwa, Mohammad, Christ, Buddha have done. He is the overlying, permeating, and underlying Force to which the Universe is subject. He is impersonal, immeasurable, indefinable, unimaginable, and undeniable. All the 26 letters of the English alphabet, all the 54 letters of the Sanskrit alphabet, however combined, could not express Him clearly, or extol Him properly.. To denote Him by the trite 3 lettered word "God", is an insult!

The five elements of Creation, Fire, Air, Earth, Water and Sky, are His organs, and by their interplay become enlivened in various shapes as denizens of sea, earth and air. They live their lives of good or evil in this world, and dying become one with the five elements. They are Napoleon, Christ, Marx, Mao for a time, or become cannon-fodder or flood-victims or riot-hooligans, and pass into obloquy!

That is a large subject, endless subject. Returning to the "Rationalist", its survival for nearly a generation is something to be noted and be thankful for. Indian Journalism is rather precarious and short-lived. The 6 decades of the century present a panorama of notable names of journals which have become just a memory. Gandhi's "Young India", Lala Lajpat Rai's "People", Rt. Hon'ble Sastry's "Servant of India", Natarajan's "Indian Social Reformer", Prakasam's "Swarajya", Annie Besant's "New India", Arabindo Ghosh's "Yugantar", Bepin Chandra Pal's "Bande Mataram", Horniman's "Bombay Chronicle", have all become but memories of septuagenarians. Indeed last week we heard of the greatest, most venerable, most esteemed and most long-standing of the English Journals of the world, the "London Times", ceasing its independent existence, and joining the list of the "has-beens"! So we have no elation, and no regrets.

During these 26 years of the "Rationalist", which may be called the "Rationalist Era", what a picture has the world presented, what a picture has India presented, in the so-called civilised century! Thanks to Hitler all the European empires in the world have crumbled. The vast political regions of Africa have passed from the miseries of white domination to the miseries of black domination. Upstart politicians are on the rampage everywhere. Instead of giving the people wholesome, helpful, protective administration, brute force has become the order of the day, ensuring, instead of happy lives and happy

deaths, miserable lives and miserable deaths. In South America's small States as well as big states, democratic Government is in constant turmoil and not much civilised wisdom is in evidence. In Australia and Canada, two big continents, a small white fragment of humanity is playing dog-in-the-manger to an area which can accommodate a thousand million of humanity ; while in Japan 10 crores of a gifted nation is imprisoned in a meagre insular territory, like Napoleon in St. Helena ! Russia and China, two giant nations, with giant territories, are not content, but are seeking to bring the whole world under their domination !

America, raised by Divine favour into a position of power and opulence, is neither accepted as leader, nor is it let alone ! We recall in the First World War England and France were in despair at the might of Kaiser Wilhelm, and would have been crushed if Woodrow Wilson had not hastened to succour them with the rising strength of America. And in the Second World War, Europe was again prostrate, and Stalin and Russia would have been subjugated by Hitler, if again America had not hastened to open a "Second Front", and employed all its resources for victory. And what a blow it was for Japan ! It had one foot in China, and another foot at the door of India, had swallowed the whole of South East Asia, and kept Australia shivering ! If Roosevelt had kept aloof, and if Eisenhower and MacArthur had failed, whole of Europe would have been under Hitler, and whole of Asia and Australia under Japan ! It is thanks to America that it is not so, But does Russia remember it ? Does China remember it ? What does Indira Gandhi know about it ?

And during the twenty years that have passed since, America has been a "Father Christmas" to most European, most Asian, and most African nations. They stretch, they outstretch, both hands for both subsistence and development aid! In financial aid gatherings, they vociferously claim that the "developing nations" have got the right to get aid from the advanced nations, and resort to bullying in order to get aid ! India is one of the worst of such offenders. You cannot be both a Sovereign nation and a beggar nation at the same time. If you are an independent sovereign, you cannot be a dirty beggar at the same time. Indira Gandhi and Ashok Metha ought to realise that. When will they do so ?

Yet these beggar nations presume to chide America for interfering in Vietnam. What is wrong with American interference in Vietnam ? Did they not release it from the strangle-hold of Japan ? Why should they now hand it over to China ? Rather should they let Japan occupy it again ! That would curb the wolf-howl of China, and make it realise its place in history, and its rank in the comity of nations !

How long should Japan remain like an enchained Samson ? Now that England has ceased to be a "Big Power", Japan should step out as a major voice in World affairs.

ance too is now but a secondary, not a major power, despite De Gaulle's fading personal glamour. Russia should realise that sticking to China and trying to keep step with it, is no solution to world problems. But if Russia comes to understanding with America and Japan, then China and Castros and Ho Chis will be curbed, and the world will heave a sigh of relief, and nations and individuals can prosper according to their capacity and environments. That Communism will be the world order from 1966 to the end of Eternity is a foolish assumption. Marx's theory about wealth will go defunct like Rousseau's theory about democracy. Theories come and go. One theory is as good or as bad as another, and as shortlived as another !

G. R. JOSYER.
Editor.

(To be continued.)

(Continued from page 5.)

Ganesha, the self, as well as the rat, the emperical, embodied self. And which ever form I look upon myself to be, the symbolic Ganesha shows me that I, too, have the power to meet and to overcome, to rise above the exigencies of ephemeral existence, that I, too, have the power to realize the Self!

Ganesha represents, in addition, the Intelligence of God, for so the myth tells us, he sprung from the 'mind' of Parvati, the Shakti of Shiva, which was later regarded as a personification of the fullness of the Absolute. As the Intelligence of God, Ganesha is the patron of learning. To beseech Sri Ganesha is to beseech God for a healthy, receptive, retentive intellect, and subsequently to enjoy success in academic studies.

Viewed from the level of the Divine itself—a position attained in the enlightenment of yoga—the apparently contradictory aspects of existence,—creation (Brahma,) duration (Vishnu), dissolution (Shiva) are one and the same as to origin and meaning. These, together with the lesser gods, are representative of the powers and manifestations of the non-dual One. These are the changing phenomenal self-expression of the one divine energy of life, which, though revealed in a manifold way, is finally beyond, and unaffected by all the changes that it seems to inflict upon itself.

Hindu wisdom, Hindu religion, accepts the existential life, the vicissitudes of life and the forms of death as the dark tones of a cosmic symphony, the tremendous music being the utterance, paradoxically, of the supreme quietitude and silence of the Absolute!

* * *

We take the above from "Truth", Calcutta. It is a beautiful exposition by a foreigner which should be an eye-opener to many a Hindu. Ed.

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RELIGIOUS QUEST

"At all levels of life in the United States I could sense a great quest, a hungry seeking, an urge and restlessness," said Swami Chinmayananda when I met him at the sylvan setting of his retreat, Sandeepany Sadhanalaya, near the Powal Lake, writes a correspondent.

"Even university students are shamelessly turning to drug-taking, searching for something worthwhile to live for. They seem to have no goal, no purpose in existence," said the Indian philosopher who had undertaken an extensive lecture tour covering Near East, Far East, Hawai, the United States from coast to coast, the East Indies. London, Oxford and Cambridge, Paris, Belgium, Switzerland, Rome, West Asia, etc.

Back home he has been conducting his Gnana Yagna series in some Indian centres initiating educated Indians into the sublime beauties and unassailable truths of the Upanishads and the Gita, before he leaves for England on his second visit to Europe.

In reply to a question, Swamiji said, "While foreigners evinced keen interest in Indian philosophy, Indians living abroad discovered Hinduism there! Recognising me as a Hindu sanyasin, eager folk hovered around me and asked me serious questions about eternal values wherever I went—in the tube, in the buses, in cafeterias, at universities, at business houses, and, even at night clubs where I was invited.

"Do you think Hinduism is likely to spread to the West in generations to come". I asked the Hindu missionary, hailing from Kerala, the land that gave India some of her greatest philosophers, one of them the great Shankara himself.

"Yes, I do, but not because of people like me, but due to the glorious work of American universities who have all started departments of religion, studying Eastern philosophy very seriously. Eight out of twenty-one Universities I visited are extending this department, and more and more students are going in for it. A salient feature is that most of these aspirants to knowledge of philosophy are from Science and Commerce faculties.

"When I asked a Science student what attracted him to philosophy, he said 'Intellectual Freedom'.

"In science study there is no freedom for the individual. A study of eastern philosophy enables us to apply the philosophic conclusions in understanding, appreciating and evaluating various human problems on the scientific and economic spheres'".

But Swamiji said that 90 per cent of students were studying Buddhism and not Hinduism. On enquiry he found that on Buddhism a large number of books were available in English, while there were few good books in English, on Hinduism. There is also a great dearth of teaching personell on the subject, and the few Professors they get from India are bookworms and have nothing original to give in their interpretations.

I felt that some of the eighteen university graduates, among them three women now undergoing a six-year elaborate residential course at Powal preparing them as exponents of Hindu philosophy will be the answer to this need, but I did not want to disturb the trend of Chinmaya's thoughts.

"The other source open to foreigners to understand our philosophy is the businessman who goes from India, and they are sorely disappointed to find that even educated Indian industrialists are grossly ignorant of basic Indian concepts. The ignorance of the Indian student who goes abroad for

higher studies is more tragic and unpardonable.

"Our boys go from here with the idea that Science is the deity of the West, and are disillusioned to find Westerners looking to Eastern thought for solace and comfort.

"If the Government is really anxious to retain the image of India abroad in its pristine glory, it should insist that every Indian student and businessman going abroad undergo an orientation course on Indian culture and philosophy," said the Hindu thinker.

Turning to some matters agitating the minds of the Bombay agnostics, I asked him "what do you think of the scope and place of Hatha Yoga?"

"I know you have in mind the much-publicised experiment of a Hatha yogi to walk on water. I would not condemn it, because I know it is possible, if one practises it. How many times did not the early American rockets make a deafening noise, and give a gleaming flash, but when the mushroom of smoke lifted itself, we saw the rocket glued to the pad! Great achievements blossom out of intelligent mistakes.

"If this Hatha yogi has failed another may do it. But the question is whether it is worthwhile in these days of bridges, railway lines, boats and planes to waste one's precious life-time on such an experiment. I am also sorry that the people who gave so much unnecessary publicity to it did not think for a moment how the failure could blur the picture of Indian spiritualism abroad.

"I have actually with me now some clippings from American papers, which laugh at our credulity. Again men in authority should have restrained their curiosity and refrained from attending the experiment."

"Do you think miracles are consistant with Hinduism?" "When there is a class of people who desire to see miracles to be convinced of ultimate values, enlightened teachers are necessary to serve such people. Christ did it; Sai Baba did it; hundreds of others whose names have not reached the portals of newspaper offices, are, I know, doing it all over India. It all depends on the level of the people concerned." X.

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"THE RATIONALIST"

27TH YEAR

(Continued from last issue.)

Viet-Nam is again brought to the fore by the Prime Minister Mrs. (Feroz) Gandhi. It reminds us of Mrs. Bandaranayake's role in connection with the Sino-Indian conflict Mrs. Gandhi seems to tend to fly into the international arena while she is yet to prove her worth in the Indian arena. India, even without Pakistan, is a large slice for anybody to chew. It is getting full of whirl-pools, morasses, and quick-sands. There is no Sir Walter Raleigh to throw his coat on it to smoothen her passage. Kamaraj is hardly a Knight-errant. She must sink or swim clinging to her father's memory. She is floundering. The great nation-building party of hers is breaking up in State after State. Instead of patriotic statesmen it is choke-ful of wrangling monkeys. Government is at a standstill in every State, and Congress rule may be said to be collapsing, and paving the way for President's rule! To be worthy of her high office Mrs. Gandhi should give the nation's internal problems her full attention.

Or does she feel that she is unequal to right the wrongs of the 40 crore nation? Or does vanity prompt her to hob-nob with foreign heads of States and pronounce obiter dicta about complex world problems?

Viet Nam, we might tell our readers, is, in area, smaller than Rajasthan, and, in population, smaller than Madras, or West Bengal. Like north and south Korea, it is in two halves, both having fairly strong Governments. But the north, backed by China, wants to invade the south, and make it communist. America is seeking to prevent it. By shouting at America to get back,—as Policemen do in crowds,—India is not acting as non-aligned, but as if the left-communists were in power! China would swallow South Viet-nam, drive out Ho Chi Minh like Dalai Lama, take Ceylon, swamp Bhutan and Nepal, and Burma, and then,—and then,—Prime Minister Mrs. Feroz Gandhi, what then? What will happen to the fourth Five Year Plans of good old Ashoka?

India is not trustee for North Viet Nam's populace. Their welfare is Ho Chi Minhe's responsibility. How he discharges that responsibility is between him and the people of North Viet Nam. If he remains adamant and lets his people suffer, it would be in keeping with the pig-headed present day rulers everywhere to whose demoniac whims their people are a prey!

We think it behoves Mrs. Gandhi not to overdo the "non-aligned" dictatorship. Being non-aligned has brought no solution to the Sino-Indian dispute, nor prevented the Tashkent agreement from fizzling out!

One might think of international prestige, after one has built up internal prestige. Kwame Nkruma of the small State, Ghana, thought he would play a big role and went to China. It proved a one-way ticket!

With Pak menace, with Chinese menace, with Naga revolt, Mizo revolt, with sick Chief-Ministers and revolting Cabinets, with Congressmen themselves working overtly and covertly to wreck each other like Aurangzeb and Shuja, with too many irons in the fire, too much ambition, too much ignorance, too much dependence and too much incapacity, with widespread discontent giving rise to frequent riots, with no sense of national unity, with no sense of respect for Government, each State putting up a "Berlin wall" for its products and creating artificial scarcity elsewhere, with industry coming to a standstill by blind labour's greed, "less work, shabby work, more pay, more welfare grants, and 4 months' bonus," cries, with education coming to a dead end by students' reckless revolts,—burning canteens, imprisoning Registrars, smashing laboratories, damaging public property, rival group fighting, and defying the police,—with one section after another of officialdom demanding betterment and threatening Government, with wanton railway disasters, boat disasters, flood-disasters, with unchecked inflation, soaring prices, rampant bribery, and endless repressive laws, India today seems to be in the midst one of the worst planetary combinations of its long history!

English educated Indians of the present generation, raised in ignorance of the hoary national culture, are carried away by ill-understood catch-words, and are seeking to force them down the throats of the nation: "Adult suffrage" "Five Year Plans" "Socialist Pattern of Society", "Welfare State", "Nationalisation", "Land for the tiller", "University Autonomy", "Police Excesses", "Judicial enquiry", &c.

G. R. JOSYER.
Editor.

(To be continued.)

Justice R. Puttaraja Urs, M.A., B.L.
Retired High Court Judge, writes;

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A MEMORABLE INDIAN

Born in Calcutta on the 29th June, 1864, Asutosh Mookerjee led in his youth a quiet and simple life. From young age he showed great interest in literature, and his love for books was great.

Barely able to talk, he would just take a pencil and scribble. "The child scribbles as though he were a scholar," his mother would say laughing.

"I think he will be one" his father, Gangaprasad Mookerjee, would remark seriously. "We'll have to send him to school early."

Asutosh was five years old when he went to school. He had a habit of skipping when he walked, and each morning it became a custom for people to see him going to school. "That boy loves to go to school," someone remarked.

The vernacular school at Bhowanipur was not as good as his parents wished for their gifted son. So after two years they withdrew him. At first Asutosh missed the company of his class friends, the games and antics that children enjoy.

Under the guiding influence of a tutor, Asutosh studied at home. He had a good memory and could recall at a second's notice things that another child might possibly forget in the course of time. All this was carefully noted by Gangaprasad who wanted his son to receive the best possible education.

Asutosh's father had been one of the earliest graduates of the Calcutta University. Gangaprasad Mookerjee had nearly completed a Bengali edition of the Ramayana. At heart he was a physician, and through him Asutosh came in early contact with human suffering.

"When I grow up, father, I want to do much for my country," he would confide. "I want people, my people, to be educated and free." And so it was with Asutosh: education became his religion and freedom the breath of his life. Visitors to the Mookerjee household would marvel at the boy's views and ideas. He was known as "Baala-saraswati".

His admittance into the South Suburban school was warmly welcomed by all around. Here he came under the influence of Pandit Swaminath Sastri, a man to whom Asutosh would always pay tribute.

Asutosh was only fifteen years old when he passed his Entrance Examination. The year he was sixteen, he joined the Presidency College.

The child Asutosh was now a young man. He cut a handsome figure. He always walked with long measured strides and commanded the attention of people about him. He had a personality that radiated confidence wherever he went.

At about this time, his uncle Radhikaprasad Mookerjee was appointed a Fellow of the Calcutta University. This did much to make him proud of his family. His burning desire was to begin his life's work—he had to be great.

The rest is history. Asutosh encouraged the study of Indian vernaculars, especially Bengali. He held some of the highest positions in the academic world, and believed in the philosophy of the East and the science of the West. In 1924 he died and in passing left an impress of his greatness on the scrolls of time. He became Judge of the Calcutta High Court, and Vice-Chancellor of the Calcutta University and raised it to great prestige. His son Dr. Shyamprasad Mookerjee was also a Vice-Chancellor and President of the Hindu Mahasabha.

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"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

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ಬೆಲೆ ೦-೪೦

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A NEW MEDICAL DEVICE

Many people today suffer from neuroses —nervous illnesses that are not caused by an organical malfunction. The number of persons who could help these people is small. German Professor, Alfred Brauchle, a pioneer in this field for decades, has found a way out of this dilemma. In a Berlin publishing firm, phonograph records are now being made by Brauchle in the same way that he has treated more than 50,000 patients in individual sessions.

The records contain relaxation and suggestive exercises in which the calming, monotonous voice of the experienced doctor gives his instructions for the sixteen courses offered. "Everything today is taught and practised in courses", Professor Brauchle stated, "Gymnastics, swiming, dancing and speech. But so far, nothing has been done in the psychological sector that could help the patient within his own four walls". The professor's voice can now be heard in talks to combat nervous disturbances, sleeplessness, headaches, stuttering, inferiority complexes, circulatory ailments, high blood pressure, bronchial infections and ailments of the stomach, intestines, liver, gall-bladder and kidneys.

Brauchle's method is founded on suggesting thoughts to the patient while he is in a half-awake, hypnotic-like state. Relaxed, the listener takes in the words that pass his consciousness and enter the depths of the sub-conscious where they have a considerable influence on the body's functions. Thus even stuttering and bed-wetting children can be cured by promptings made while they sleep.

Pre-requisite for the healing effect of the spoken suggestive word is systematic relaxation. All practical details of relaxation are stated by the doctor on the phonograph. Accordingly, the patient should lie totally undressed on a bed (legs and arms parallel to one another), the eyes should be closed and the patient should remain motionless. The record then follows: "Now listen to the soft sound that is made in your nose while breathing in and breathing out.... Now follow your thoughts through your body and remain in thought where I led you. Now think: My face relaxes, my tongue rests entirely relaxed in my mouth ..."

It is best to have another person change or repeat the records. The more often the spoken words work on a person, the more effective the process is. It is hoped that the patient will fall asleep while listening. According to Professor Brauchle's estimates nearly 95 per cent of all patients can reach this stage of relaxation whereas only 20 per cent are fit for deep hypnosis. Thus the suggestion made during sleep immediately enters the subconscious: "Dormant powers can be awakened in people while they sleep". And the neurotic patient can make use of the doctor's voice at any time. He need not first make the detour of a crowded doctor's office or a sanatorium.

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EGYPT AND INDIA

The Indus and the Mesopotamia civilisations are the result of one force working behind both, and in the other group falls the Egypt civilisation, the result of an altogether new force—that is in respect of race, material standards, and the authors of the respective cultures.

It is natural that three cultures, flourishing in close proximity in similar geographical and geological environments, must have provided ample opportunity for an interchange of ideas. There must have existed a close intercourse in various fields. This article traces the relations which existed between India and Egypt from the earliest times till the advent of the historic period.

It is a well-known fact that the Indus people (Harappans) had contacts with Mesopotamia and Bahrein in the Persian gulf through land and sea routes respectively. The Harappans possessed a good knowledge of sea routes; likewise the Egyptians.

While there is sufficient evidence to show that the Harappans had commercial relations with many countries, there is no evidence to establish that they had similar relations with Egypt also. It is strange that the two epicentres of civilisation were not acquainted with each other. But there is indirect evidence to infer that the Egyptians and Harappans must have known and come across one another in Mesopotamia, with which both had trade links by virtue of her geographical situation—lying in between the two countries.

The large consumption of lapis lazuli in pre-dynastic times in Egypt illustrates regular trade north-eastwards with the Oxus basin, for such large quantities of lapis lazuli could only have come from Badakshan. In this traffic Egypt, at least, also played a part.

Besides the lapis lazuli the other commodity often used in Egypt is sandalwood and India is the home of the sweet scented wood; and it is debatable whether the Egyptians could obtain such wood except from the east.

In XVIIIth dynasty (1587-1375 B. C.) a sketch of a barn-door cock shows that there was enough communication with India for an indigenous bird to be so well-known in Egypt as to be sketched. By the second half of the 3rd millemium B.C. there is evidence of a network of trade linking up the whole area from the Tigris to the Indus and the Oxus and its extension west of the Euphrates as far as the Nile. This traffic involved movement of goods, and side by side, of people.

There is the occurrence of black and red ware in the Megalethic culture in South India (300 B.C. downwards), where the above-mentioned pottery occupies an important place. In many chalolithic cultures of India anterior to the Megalethic, the presence of technologically similar ware known as 'black-topped ware' which existed chronologically very early in pre-dynastic Egypt, may be an indication of the movement of Egyptians to India. It is simply a conjecture and no weight should be given to it unless more substantial evidence is at hand.

As we proceed towards the historic period we see India and Egypt coming close together in more than one aspect of life. The ancient name of Egypt was Mu-SIR-RA-YA. In Babylonian it was known as MI-SIR, in Arabic as Misr and in Hebrew Mizr. In the Bisuton inscriptions of Darius I the name is Mudrya.

There are certain references in the Ramayana and Puranic literature which establish close relations between the two countries, notably of King Tarksya who had birds as his subjects, their representatives being

(Continued on page 6.)

"THE RATIONALIST"

27TH YEAR

(Continued from last issue.)

We have seen, and we are going to see shortly, how "adult suffrage" is prostituted. Five Year Plans, based on reckless borrowing, grinding taxation and endless controls, and forced on a people without regard to their competence and receptiveness, have only one end, and that is—disaster! To drive the present generation into penury with the vague promise of creating an earthly heaven for a future generation, is bankruptcy of statesmanship and egregious misuse of power. "Socialistic pattern of Society" is a jumble of words. Society from time immemorial has been of the socialistic pattern. In free societies differences do occur in course of time, from inherent human tendencies. Governments cannot turn human society into an unchangeable museum like Madame Tussaud's Wax-works. Real Socialistic pattern of society is only in jails, with everything nationalised, and human beings kept like monkeys in cages. England is a welfare State, with three centuries of the world's pickings. Sweden is a welfare State. In both it is a fiasco. The people are no happier than elsewhere.

Nationalisation is prevention of non-nationals, aliens, and foreigners from having any control over national finances. It does not mean wresting everything from the hands of local industrialists and businessmen and entrusting them to Government Secretaries, or ex-Secretaries stepping out as Board Chairmen or Managing Directors, with little experience, and indifferent to its success or failure. They have a good time, make a pile, and when found out, resign, or get made Ambassadors! The non-official businessman is as much part of the nation as a Minister or Secretary. Childish men, in Parliament and Congress gatherings, vociferously shout "Nationalise". Bhupesh Gupta is childish when he cries "Nationalise Banks". Even a man of Krishna Menon's back-ground can become stupid and cry "Nationalise banks". You nationalised Life-Insurance. You made out that Insurance Companies were making bad investments, and that in the interests of policy-holders Government should take over. Well, what has happened? Your Insurance Corporation is one of the worst and most reckless investors in the land! Every new company today is a crores Company! And one of the first underwriters of the bloated capital is the L. I. C. Managing Director! By what influence is it done? How many Government concerns, with I. A. S. Managing Directors have gone on the rocks in recent years! Neither the Government nor the people are gainers, and the industry is ruined!

The nation's "body-politic"—to use a phrase of Sir William Lee-Warner,—includes both officials and non-officials. Things in the hands of non-officials like Tatas, Dalmias, Birlas, Bangurs, are as much national, are as much part of national wealth, as those run by Government officials. People like Krishna Menon and Bhupesh Gupta should not be so ignorant as to think otherwise.

"Land for the tiller", is as absurd a cry as "Car for the driver", "Meals for the cook", "Dress for the tailor", "house for the brick-layer", and "cloth for the

weaver", Land is an investment of the citizen's savings, and no sane Government should think of denying him that form of investment.

University Autonomy is a silly proposition. The University is just a Department handling the educational work of Government. It is not an independent but a subservient part of Government. To talk of University autonomy, is like demanding Revenue Autonomy, Industrial autonomy, Municipal autonomy, Police autonomy, and Muzroi autonomy. Government is sovereign, the University is only its creature, and should be subject to its guidance, discipline, and control. The Universities today are a sorry lot. The Vice-Chancellors are just superannuated office-seekers out for a fat pay and easy time. There is no Vice-Chancellor today of the type of Sir Ashutosh Mukerjee of Calcutta. In British days the the High Court Justices were ex-officio Vice-Chancellors. Now election of Vice-Chancellors is a joke! The Madras University has had the same man for the last 20 years, and can't find another! The Usmania man is on the war-path against Government! Vice-Chancellors want Chief Ministers to provide them lavish funds, and stay out! The University "Heads of Departments" are mostly empty heads, not respected by their colleagues or Assistants, or students. Instead of being temples of learning, they are now but arenas of stone-throwing. When University students, on the threshold of citizenship, do not realise that they should discard violence and act intelligently, Education must be said to have failed, and Government should not be guilty of further neglect, but take warning from present happenings.

"Police excesses" and "Judicial enquiry" are also irrational cries. We do not think that the Police come on a scene unless they are called. If they are not wanted they need not be called. When called, if they fail to come, they commit breach of duty. And having come on the scene, they must keep the peace, by persuasion if possible, by force if necessary In normal times, we don't think the question of "excessive force" arises.

With regard to "Judicial enquiry", police firing is only on a Magisterial order, and he is judicial. For the rest Judiciary is nowadays not so impersonal as it is meant to be. The benches consist of all sort of persons, with human weaknesses. And if every High Court Judge is an adept in dispassionate judicial thinking, why are Benches made up of two Judges? Does it mean that even under Law one Judge's judgment is not to be relied on? What an admission!

We thus see that the world is, even after 20 centuries A.D., as chaotic, as questionable, and as irrational as in the 1st century after Adam! Loud-mouthed men, and strong-armed men, twist it round their fingers, and it goes from error to error, from unhappiness to unhappiness, and from disaster to disaster!

G. R. JOSYER.
Editor.

(*Continued from page 5.*)

called the bird knowers. The birds are apperently a symbol of a particular person or culture and curiously even today the Nile Valley abounds in birds.

The ibis an Ethiopian bird, was held sacred in Egypt. Hertodous informs us that whoever killed an ibis was subject to capital punishment. The falcon was the symbol of Egyptian soverignty and solidarity and Horus the falcon god was identified with divine kingship in early times, and was a significant symbol of Egyptian culture. King Tarksya has been identified with Tearkon who ruled over Egypt in early 7th century B.C.

Indian sects made an impact in Ptolemic times. In the Buddhist period, there was close contact between the two and also at the time of Asoka. At Memphis an Indian colony has been uncovered by Sir F. Petrie. There Indian figures have been discovered and a Ptolemic gravestone has been found bearing the signs of the wheel and the trident.

The infant deity Borus is represented in an Indian attitude as sitting on a lotus. An epigraph has been found at Thebolt mentioning "Sophan the Indian" as its dedicator.

Indians formed part of the cosmopolitan population of Alexandria. The Buddhists had set up a flourishing monastery there whose chief Mahadhammarakkhita, a Greek went to Ceylon along with 30,000 monks to attend the opening ceremony of a sacred occasion there in the 2nd century B.C.

Following the Buddhists the Brahmans also went there and founded prosperous settlements. Severus, the Roman consul at Alexandria in 170 B.C., has recorded that the Brahmans who were in Alexandria came to him (Severus) and he welcomed them with due courtesy. And those Brahmans who had settled in that country resided with him with perfect purity without ever going to the public bath or coming in sight of the people of that city. They avoided moving outside: they ate dates and rice, and water was their only drink.

Those who were neither part of the Brahman community who lived in the mountains, nor of those who resided in the cities, led the kind of life, affected by both changing from one to the other, according to neecssity. Like the Brahmans of the mountains they produced by their prayers rain and drought; they removed famine and pestilense and they staved off many other scourges.

The above description shows that the Brahmans enjoyed high positions and influenced the local sects. Their influence was a marked one on Therapeutae, a religious confraternity of Jewish recluses organised on semi-monastic lines at Alexandria and Lake Marcotis.

They resided in simple huts where a chamber was reserved for prayers and studies. They shunned social life, abhorred trade and commerce, despised the acquisition of wealth, made over their property and belongings to others, practised renunciation and an ascetic life in their retreats. They disliked heated controversy and sloppy rhetoric and were absorbed in mystical speculation.

They had an aversion for married life, observed life-long celibacy, took a purely vegetarian diet, scrupulously avoiding animal food and wine. They knew slavery, and among them there was hardly and distinction between master and servant.

In ancient times the routes connecting lower Egypt with the Indian Ocean and India passed through Ethiopia. This region, i.e. the Red Sea littoral was known as Kushadvipa in Indian geography.

Strabo narrates the story of a shipwrecked Indian mariner who learnt Greek in Egypt and explained to the Greeks the routes to India. Thus we observe that even in prehistoric times, India and Egypt did not remain isolated. In a subsequent period there followed a good deal of cultural and social intercourse between India and Egypt.

K.K.S.

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EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.A.S.

RS. 15-00

STEEL

FOOLISH

It was reported recently that the Aircraft Establishment at Farnborough, Britain, has developed new synthetic material consisting of long strands of carbon fibres moulded with resins which can be turned into structures ten times stronger than steel. Two British firms have plans to mass-produce this material by 1968. This can be used for making aero-engine parts, car-bodies, boats and domestic plastic fittings.

With such discoveries eliminating steel in a large number of engineering industries, our Government appears to be foolish in embarking on the establishment of costly and gigantic steel plants like the Bokaro which, in a few years, may have superfluous idle capacity. Already the steel produced in our mills is surplus to our requirements.

The rails manufactured at Bhilai could not be absorbed by our Rails and we tried to dispose of our surplus in Sudan where we met with stiff competition from Russia. Many developing countries are setting up their own steel plants and there is no prospect of disposing of our products in foreign markets to earn foreign exchange to pay off our debts with accumulating interest—a day-dream.

It would be wise for our Government to put off this costly venture and to concentrate on setting up alloy steel plants at suitable centres to meet the scarcity felt at present to make the country self-sufficient.

S.K.

STEEL

WARNING

"The agitation in the Andhra Pradesh for the location of the fifth steel plant, makes me to recollect the following passage from Prof. Colin Clarke in his booklet entitled "Growthmanship". He says, "Someone should have explained to Mr. Nehru and all the rest that some of the wealthiest countries, such as Switzerland, do not manufacture steel at all, finding it more economical to import it; and that even very large and wealthy industrial countries find that specialisation in the production of complex modern equipment is desirable, and that it is better for them to import a substantial proportion of their capital goods. Steel is a particularly bad product to take because technical improvements in engineering are so rapidly reducing the demand for it. Before long, the world is going to be littered with unwanted and obsolete steel mills, built at great sacrifices by poor countries suffering from emotional political leadership, wish money which could have done far more good if it had been devoted to other industries.

Not only the Government but also the people should take note of this warning. We should divert our resources, manpower, etc., to essential industries. Especially when the country is in shortage of food products, we should not divert our resources in this manner."

V.N.R.

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YOGA

Mr. Justice N. L. Abhyankar of the Bombay High Court said, that Yoga alone could come to the rescue of humanity now beset with various problems, and could provide eternal peace and happiness to mankind.

Speaking on the third day of the week-long third International Yoga Convention held recently Mr. Justice Abhayankar said. "Aimless pursuit of happiness has led to a sense of frustration in the highest level of the society, while at the lowest strata it has led to blind escapism which manifested itself in increasing use of alcohol or of sleeping pills.

He maintained that the ugly behaviour among students which had cropped up at the present moment could also be traced to this present hectic way of life. Yoga could rectify all these mental imbalances, he added.

Others who addressed the convention on Thursday included Paramhamsa Ramhridaya Dasji, founder of the Varanasi Sanskrit College, Mr. B. P. Sinha of the Bihar State Yoga Prasar Mandal, Mr. Jagad Narain Lal, former Bihar Minister, Miss. Elisa Silvonen, a research scholar of Patanjali Yoga Sutra from Finland, Viradiji Maharaj and Swami Manuv Aryuji Maharaj of Yogasthan Asram, Ahmedabad.

Mr. K. B. Sahasrabudhe and Miss Roma Blair of Australia who was initiated to Sanyas on Wednesday last and was renamed Nirmalananda, gave yogic demonstrations.

Miss. Blair, now Nirmalananda, explained how West accepted yogasana with slight modifications to suit local people.

Miss Elisa Silvonen said that she was influenced by thoughts and teachings of Shivpuri Baba of South India who was a "realised soul."

RISKY PROVERB

The British High Commission in Pakistan last week apologised for a cartoon in the London Times which on Friday sparked off a demonstration by 10,000 Mullahs (Muslim religious men) in Decca and protests in other parts of Pakistan.

The acting British High Commissioner, Mr. H. A. Twist, issued a statement in Rawalpindi saying the commission "deeply regretted any distress that the publication of the cartoon may have caused however unintentionally to Muslims in Pakistan.

The Times was independent and the Government had no control over it, the statement added.

The cartoon, published on October 25 depicted the relationship between Britain and the European Common Market and illustrated the proverb "If the mountain won't come to Mohammed, Mohammed must go to the mountain", British Premier Harold Wilson was shown as Mohammed and French President de Gaulle as the mountain.

The British High Commission in Karachi received a flood of protest telephone calls and the British Information Services removed the copy of the newspaper from their reading room.

* * * *

We suppose it is not the proverb which is objected to, but depicting Wilson as Mohammad. Of course nobody can rank Wilson with Mohammad. Ed.

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The Rationalist

TWO TWINS

Charles and George—live in New York City and are unique. No two people quite like them have ever been known before in human history.

These are identical twin brothers and are both geniuses at swift mathematical calculation in their heads on a scale never recorded before! Their speciality is computing calendar dates.

They are completely self-taught at this, but the range, speed and 100 per cent accuracy of their calculations has amazed the mathematicians, psychiatrists and doctors before whom they have recently been demonsrating.

Charles is completely accurate on any calendar date or day of the week for the present century, but his brother can project his incredible mind backwards into the past and forwards into the future over a range of at least 6000 years!

Ask him what day of the week February 15, 2002 will be, and he will casually reply "Friday"; or what day of the week August 28, 1591, was, and he will tell you correctly "a Wednesday".

When asked in what year April 21 falls on a Sunday, both Charles and George will correctly answer 1968, 1957, 1953, 1946, and so on. With a little encouragement, George will go steadily back as far as 1700!

When he was asked in what month of the year 2002 will the first of the month fall on a Friday, George immediately replied February, March and November—all correct answers.

The twins can also reveal without the slightest hesitation the fourth Monday in February, 1993, will be the 22nd in that year, and that the third Monday in May, 1926, was the 18th of that year, and so on. You cannot catch them out.

Now this sort of thing—on a lesser scale—is not unknown among child prodigies, the kind of mathematical calculating genius that sometimes occurs as a "sport" or "freak."

But Charles and George have been at it since the ages of six and nine respectively, although they were never child prodigies in any other way.

They are in fact both men of 25 now, and since their calculating feats range beyond the scope of the usual printed 200-to 400-year perpetual calendar that they might have seen at some time in the past, it is clear their skill does not involve merely a phenomenal memory.

In any case, you may wonder how their astonishing skill has fitted them in life. In a bank, perhaps, or teaching? Working with computers, or in a science laboratory?

Not a bit of it, alas. For Charles and George are inmates of the New York State Psychiatric Institute where for two years past they have been studied by experts.

Prior to that they had spent 13 years in a State mental institution. Not because they are dangerous in any way, but simply because they in fact possess a sub-normal intelligence. So, for their own safety and comfort, they have to live in institutions.

Both men have I.Q.s in the 60-80 bracket, perhaps the level of a four-year-old. In every other area of intelligence they are sub-normal; they cannot properly read or write, subtract, add, divide or multiply simple one-digit numbers.

Such cases are exceptionally rare, and have never been known before as identical wins. They are known to medical science by the odd and not very attractive name of 'idiot savants.'

Charles and George connot help their condition, nor can they explain their spontaneous skill. All they say is that when asked a calculation, "I know the answer," or "It's in my head." So far, at least, the serious investigators who have been studying these two amazing men can come up with no better explanation than that. D. G.

COWS

"Sir, Apropos the question of cow slaughter, the main objections to a legal ban appear to be that sick, old and useless cows, being a burden to our poor country, must be done away with, and, the demand for the ban being based solely on Hindu religious sentiments, it should not be put on the statute books of a secular democracy.

The first objection would make it appear that the cows being slaughtered at present are all sick; old and useless. It does not require any detailed investigation to know that some of the best breeds of cows are being put to the knife, for who will eat the meat of old, diseased cows? The result is that good cows and their product, milk, are fast disappearing from the country.

As long as cow-slaughter is permitted, good cows can never be protected. Even if inferior cows are killed, three-quarters of the cows in the country will have gone before long. In States like Assam and Orissa, cows are small and give a small quantity of milk. In Sibsagar (Assam), I was told that due to non-availability of milk babies are often fed on banana pulp mixed with water! Is it not advisable to maintain even the inferior type of cows and get at least some milk, rather than destroy them and with them another source of milk?

There is no doubt that a lot of religious sentiment is involved in the controversy. But, since this is no time to attempt a change in this age-long sentiment and no one big enough to do it, why not respect it and remove an unnecessary irritant in our body politic? The smallest religious minority in India gets full protection for its religious rights, but when the question of Hindu religious rights is raised, everyone brings in the bogey of secularism!

This may not be a Hindu nation politically, but who can deny its overwhelmingly Hindu character? I think we should be doing a great service to secularism by developing some respect and consideration sor Hinduism rather than finding fault with it."

B. M.

* * *

And what about sick, old, and useless men? Woudn't their slaughter also do good to the country? What a relief it will be to the Food-Ministers! And if the skin could be tanned and exported, it would create a new industry, and earn foreign-exchange, which seems to be the sole aim of the present Indian Government. Ed.

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THREE CLOCKS

Three of Nature's great clocks, which until recently seemed to be keeping different times, now are in general agreement as to the age of the Universe.

This was reported recently by an astronomer who said that all three clocks point to an age of seven billion to 13 billion years. Within three or four years, new sky surveys will narrow down this figure, he believes, and clarify whether or not the Universe will expand for ever. The astronomer, Dr. Allan R. Sandage of the Mount Wilson and Palomar observatories in California, spoke at a symposium on "Galaxies and the Universe" at Columbia University.

Two of the clocks to which Dr. Sandage referred involved the smallest and largest aggregates of matter known to man: atoms and clusters of galaxies.

The atomic clock in question operates on the basis of the radioactive decay of two forms of Uranium—U-235 and U-238. At present the uranium found on earth or in meteorites is almost entirely composed of U-238. However, according to present theories, in newly-formed uranium, U-235 predominates by a ratio of about 1·7 to 1. The radio has changed because the two forms of uranium decay, radioactively, at different rates. From these relative rates and abundances it has been calculated that the uranium of our Universe was formed at least 6·7 billion years ago. Presumably it was formed by explosive activity. But it is not certain that this was the original "big bang" that many astronomers believe gave birth to the Universe.

The age of the Universe, by the atomic clock, lies between seven and 15 billion years. This is roughly the age derived from the clock based on the expansion of the Universe. The current expansion rate has recently been calculated with considerable accuracy by the study of 60 galaxies that are strong emitters of radio waves. Each of them consists of billions of stars and each is the brightest in a cluster of galaxies.

The observed expansion implies a primodial explosion that gave birth to the Universe. However, while the current rate of expansion is now well established, the time that the expansion has lasted is from seven billion to 13 billion years. Oue reason for the ambiguity is that the expansion has not been uniform.

The most distant of the 60 radio galaxies are so far away that it has taken their light billions of years to reach us. As seen, in that distant time, they are moving away from us faster than they should, if the expansion rate had been uniform. In other words, the expansion is slowing down. but the extent of this slowing is still uncertain. Another factor contributing to the uncertainties is that the intrinsic brightness of galaxies is thought to change with age.

The third clock indicating the age of the Universe is the estimated age of the oldest stars in our own Galaxy. A few years ago it was thought that some "globular clusters" in our Galaxy were 25 billion years old. This was roughly double other estimates for the age of the Universe.

The globular clusters are sperical assemblages of a million or more stars. Roughly 100 clusters have been sighted in a spherical region surroundiug our Galaxy. They are apparently a relic of the earliest stage of the Galaxy's history.

The age of such a cluster can be estimated from the nature of its star population. Small cool, dim stars may live up to 100 billion years, according to present theory. Big, hot, bright stars may perish within a few million years.

In globular clusters the big, short-lived stars have vanished. Eight clusters have now been studied intensively to estimate their ages, Dr. Sandage said. They all seem to be roughly the same age, the oldest being some 12 billion years, he added.

Advances in the understanding of all three "clocks" should narrow down the uncertainty in the next few years, he said.

W. S.

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RAIN RITUALS

The failure of rains usually results in drought and poses the grim spectre of semi-starvation. Little can be done to counteract the forces of nature though scientists are trying to devise certain methods like artificial rain to meet such an emergency.

People in the past used to perform certain rites and ceremonies to appease the rain-god and end a long spell of drought. The king of the land would plough fields and make offerings of ghee and fruit juices to the fire-god with the belief that he would cause the clouds to form and rain to fall. In the meanwhile, saints and sages would chant mantras in order to appease the elements.

Even today, in case of rain failure, religious functions are organised. About ten selected pandits sit for 24 hours in a Siva temple chanting mantras and keeping Siva Linga sprayed with water all the while. Besides these ceremonies, there are other rites, which are simple in performance. These rites are known as 'tutkas' (takyas).

These have a dual purpose—they are performed to bring rains, or they can be employed for warding off rains Among the 'tutkas,' the symbolic tying down of about seven one-eyed persons on one cord (i.e. a single cord bearing seven knots to represent seven one-eyed persons). and flinging the cord into the continuous and torrential rain, is believed to stop the deluge.

Similarly a 'mussafer' (a weary travellor) is made to stand in the incessant downpour. He prays to rain-god to stop raining so that he may cook hss meals, take a little rest and start plodding on his way again.

Among these 'tutkas' are rites commonly observed in certain parts of Rajasthan when there is little or no rain. The most common is that of 'giving water to the dying frog' a rite generally undertaken by the girls of a locality.

If the rains fail there is an acute scarcity of water around, the girls collect in numbers, take one 'kavelu' (baked earthen tile), make an effigy of a frog in cowdung, place this kavelu with the effigy of the frog on the head of one of the girls, thereafter called 'mindki' or the 'frog-girl,' and go round the village, singing songs.

The song in dialogue-form gives a vivid picture of the piteous plight of the people from the time of their prayer till the harvesting of crops. Thus presenting a picture of woe to the rain god, they request him to send rain as the cattle are thirsty and poor farmers are starving.

The rain-god (in the song) seems to be considerate and, apparently moved by their simple and sincere prayers, says that he will send rains instantly and cause them to fall in abundance and continue for days together.

Finishing their song, the girls say to the inmates of the house: "manhki mindki ne pani pao," i.e., give our frag some water to drink. Hearing this, the householder emerges with a bucketful of water in hand and pours it on the effigy through the sieve which she or he holds in one hand. After that she or he gives the girls a few coins and some flour, rice, cereals etc.

In this way, the 'choir' organised locality-wise goes round the houses, singing and collecting paise and flour etc. Having finished their rounds they take stock of their collection and then make preparations for a 'got' (a common dinner). Such

'mindakis' are organised in every mohalla until such time as it starts raining.

When the prayers of these simple girls appear to be ignored, the elderly women take on themselves the responsibility of appeasing the rain-god. When the men are away on their day's business, one of the women, wearing torn clothes, comes out of her house unnoticed and goes round the mohalla, running and crying all the while: are bare tasayan chhue re pani pae re (take pity on me. I am thirsty; give me some water to drink).

Hearing this the women of the locality come out of their houses, carrying buckets full of water in their hands and throw the water on the running woman, drenching her. During all this time no other woman utters even a single syllable, lest the spell of their 'totkya' be neutralised.

Some women carry out such operations in the night and go weeping upto the bank of some tank or a river or a well whichever is nearest.

When all these prayers seem to be of no avail, the women change their tactics. The women of a mohalla assemble at one place and make an effigy of Indrani, the spouse of Indra, and hang it upside down on the branch of a tree. This effigy is then kept hanging on the tree till such time as the rain actually starts falling.

There is a beautiful anecdote to illustrate the effective working of these totkyas. During the reign of Maharao Raja Raghubir Singhji of Bundi (Rajasthan), some 40 years ago, there was a terrible drought throughout the State. As usual, mohalla-wise, 'mindakis' were organised and other 'totkyas' employed, but the rain-god was so hard-hearted that he did not care even for the hanging effigy of his spouse Indrani.

Barnis (chanting of the mantras by the pundits continuously for 24 hours with the Siva Linga submerged in water all the while) were organised, mass prayers were held, but when they too had failed to have the desired effect, one of the kaharas (the male water carrier), undertook to organise a citywise 'mindaki', in an effort to break the persistent draught.

Placing a 'mindaki' i.e., the effigy of frog on his head, he went round the city from mohalla to mohalla, and from door to door, crying out aloud: 'mhanki mindki' ne pani pae.' In consequence he was so drenched with water that he began to shiver and his teeth to chatter with the cold.

The 'totkya' is said to have borne fruit. Suddenly the storm clouds began to cover the clear skies. Undaunted by the cold and his discomfort, the man continued his 'mindaki' march, but when he fell flat on the ground, the rain came down with all the fury of a deluge, much to the relief of the people!

J. S.

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COW

While the Central and State Governments have been passing preventive, prohibitive, and Criminal Legislations without limit overnight and almost weekly, by Home Secretaries' flats, Ministers' Notifications, and by Governors' and President's Ordiances, and while even the so-called sacrosanct Constitution has been stabbed like Caeser's body and patched up with amendments like a war-maimed hero's make-believe body, the most outspoken demand of the nation for an anti-cow-slaughter law has fallen on deaf-ears and gone unheeded. And there are people, like the Swami of Sringeri, whose senior and Guru, venetable Sri Chandrashekhara Bharati, committed suicide in disgust over Mutt affairs,—and who himself has practically left Sringeri to its fate and is roaming about,—and a dismissed Servant of India voicing his astigmatic opinions from Bangatore day in and day out, presume to decry the demand and uphold the administrators' wanton inaction!

Ten years ago when the nation demanded the legislation, Nehru, the world-citizen and wiseacre, turned it down with a few thoughtless remarks.

The Rationalist's observations thereupon are of current interest, and are reproduced below;

"Mr. Nehru is reported to have said recently at Lucknow, about the agitation against cow-slaughter, "that he did not feel any difference between a horse and a cow. He knew that cattle were very useful for agricultural purposes. But he was not prepared to worship cattle. We must protect our life-stock. You will see in other countries how nicely the cows are kept, but here in India where cows are worshipped, they are badly maintained, with the result that they become wild, and destroy green fields."

We don't think that, during fifty years' reading, we have seen so much nonsense heaped together in a few sentences as in the above!

Are horses slaughtered? Do they give milk like cows? We have watched with amusement and amazement the cows of Delhi giving milk in 4 gallons-bucketfulls twice a day; all that for the benefit of Delhi's men and women! We don't think Mr. Nehru can show one horse, or one woman, in Delhi or elsewhere who could do the same!

Is that agriculture?

In his remark on horse and cow, he seems to have copied a little of his friend Diwakar's Geeta. The Geeta says, "Shunichaiva Shwapaakecha Panditaas samadarshinaha", meaning "The Pandith looks with equal dispassion on a dog as well as on the man who cooks and eats the dog." So perhaps Pandit Nehru sees no difference between a horse and a cow!

We mean no disparagement of horses. The horse is as fine a creation of God as any other. It lends dignity to man. If Mr. Nehru goes on horseback in a procession, he will be called Prime Minister. If he goes on foot, he will be called Vinoba Bhave!

He says he is not prepared to worship cattle. But whom does Mr. Nehru really worship? Buddha's bones? Gandhi's grave? His own shadow? The National flag? Western culture? When he talks of worshipping cows with contempt, he doesn't know the meaning of the word "worship." Is he not himself worshipped by ignorant admirers?

He says that in other countries cows are nicely kept, that here it is not so. If so, what has he done to remedy the defect? Should it not form a fundamental part of his

year plans? Has he drawn the attention of his planning advisers to the omission? Do they not all drink milk? Or do they live only on wine?

To say that cows are badly kept and therefore they go wild and destroy green fields, is a wolfish remark, something like what the wolf said to the lamb. Has any hungry cow tresspassed into his garden in Aurangzeb Road or whatever road he lives in and destroyed his greens? What were all his bedecked chaprassis doing at the time?

Mr. Nehru is a Cantab, an honorary Doctor of many Universities, Chancellor of Tagore's University,—By the way, would Tagore recognise his University today?,—and Prime Minister of the natoin. As such, we think, he should not exhibit such boorish ignorance in certain matters. It would not be serving the country in the way that is expected of him.

Even as coming from a Barrister,—though without practice,—we do not think Mr. Nehru's remarks can serve as arguments in favour of cow-slaughter.

It may interest our readers to know a few true facts about cows.

"In France not long ago President Rene Coty publicly honoured a cow that had a high milk-producing record by kissing her on both jowls! Such recognition is not amiss; no animal does more for us than the milk cow."

A dairy statistician estimated that if all the milk produced in the world last year were put into quart bottles side by side they would circle the globe more than 400 times! Less than half of this vast amount was used for cooking and drinking. Part of it went into some 10,000 million pounds of butter, 5,500 million pounds of cheese, and hundreds of millions of gallons of ice cream! Of all kinds of food, nutrition experts say, none is more important or better balanced than milk!

The average cow's output is now 2,740 quarts per year in Briton, 2,287 in the United States—both nearly twice as much as in 1910. A Friesian cow in America, Green Meadow Lily Pabst, has given a staggering 16,525 quarts in a year. Cows in the Netherlands, Belgium, Denmark and Switzerland lead the world, however, in average milk output per cow.

If a cow is efficient, she produces a pound of milk for each two and a half pounds of forage she eats. But in the matter of letting down her milk, the cow has always been boss. She can withhold part or even all of the output if she is worried, displeased with her quarters, or just doesn't like the person who is milking her!

"No animal craves man's friendship more than the cow," says Dr. William Petersen, Professor of dairy husbandry at the Universty of Minnesota's Institute of Agriculture "If she is spoken to affectionately and handled with gentleness and patience, her milk production increases surprisingly. One Jersey I know of gave 60 per cent more milk when a man she liked began to take care of her. In another case an excitable worker who was not too fond of cows was discharged from a dairy farm and a calm, good-natured man taken on in his place; within a week every cow in the herd was producing an average of five more quarts per day!"

The cow gives us more than just food. From casein, the curd formed when milk turns sour, we get the makings of countless useful articles such as paint, coating for glossy paper, waterproof glue, buttons and even a wool-like fabric. And important economically is the fact that she does not compete with human beings for sustenance; she eats tough grasses which man cannot digest.

The cow may be on the way to presenting us with an amazing new gift. Dr. Petersen and Dr. Berry Campbell, associate professor in the University of Minnesota's College of Medicine, have announced the hope, backed by ten years of experiment, that the cow may one day protect man from diseases caused by almost every form of bacteria, virus, pollen or mould.

Dr. Petersen and his co-workers found that if killed disease germs are injected into a cow's udder she develops appropriate antibodies in her milk. The research workers have injected into cows some 50 different kinds of bacteria.—including those that produce pneumonia, typhoid, tuberculosis, diphtheria and a long list of streptococcie and staphylococcic infections,—and have obtained suitable antibodies for all!

Placing these observations from Mr. Nehru's holy west by the side of his own remarks, one notices the abyss of ignorance out of which they emanate. It is because the nation's ancestors, Mr. Nehru's ancestor 2000 generations ago, had realised the great value of the cow in national economy that they gratefully revered it. It is a pity that in the 10 years of his Prime Ministership, and deafening heroics about planning, Mr. Nehru is still ignorant of this glaring fact. Year after year he has been repeating his jejune, puerile remarks about cows with an all-knowing-superior air. The longer he does so the longer he defers the realisation of even a part of the national progress. When all his much boosted Food Technological Institutes and their bluffs have burst like balloons, the cows will continue as walking Food Technological Institutes contributing materially to the life of the nation. Mr. Nehru may not realise the fact while he is in office. It will of course be no loss to the cows. It will be a loss to the Nation, thanks to Mr. Nehru!

G. R. JOSYER.

Editor.

GENIUS

"Genius does what it must: talent does what it can," said the novelist Bulwer-Lytten. Today the distinction is not always observed very closely, and many merely talented people are loosely credited with the possession of genius. But in fact, it has been calculated that no more than a dozen true geniuses have existed throughout human history.

There have, of course, been many men and women who have displayed remarkable virtuosity, including those categorised by doctors as idiot-savants, individuals who, with no formal education,—are capable of extraordinary mental feats particularly in the field of mathematics.

Infant prodigies certainly have appeared from time to time, but almost invariably they have lacked originality and been brilliant technicians rather than creative artists.

Technical virtuosity is not, in the view of experts, a necessary attribute of genius in itself. Einstein employed a team of mathematicians to solve relatively minor problems for him, and Darwin was troubled all his life by an uncertain memory.

Nor is advanced intelligence, as normally rated, a sine qua non of genius. Anybody with an intelligence quotient of 140 or more is officially regarded as a person of "very superior" mentality. But, according to the estimates of research specialists, Rembrandt's I.Q. was only 135 and Cervantes' 110. Even Leonardo da Vinci rated no more than 142, while Bach, Darwin and Abraham Lincoln tied with 137. Today there are at least 15,500 living people with I.Q.s of 148 or above.

One thing certain about genius is that it involves intense concentration and hard work. It means, said Carlyle, "the transcendent capacity of taking trouble."

In the homelier terms of the American proverb, "Genius is one part inspiration and three parts perspiration!" Its essential ingrediants also include an ability to see the general in the particular, and thus to discern an abiding pattern in human existence, and the wide-eyed curiosity common to most children. The true genius always knows how much he has still to learn! N. C.

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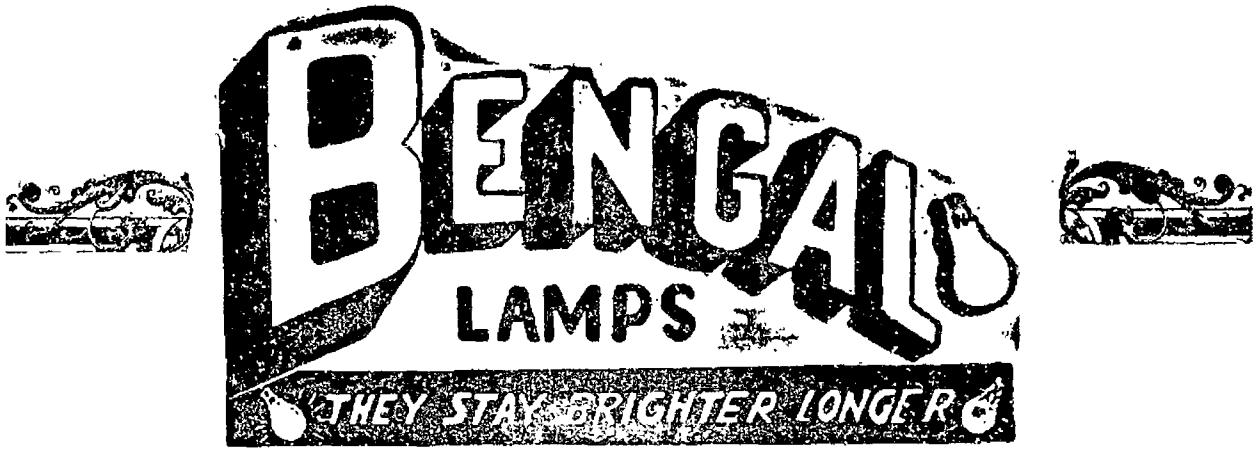

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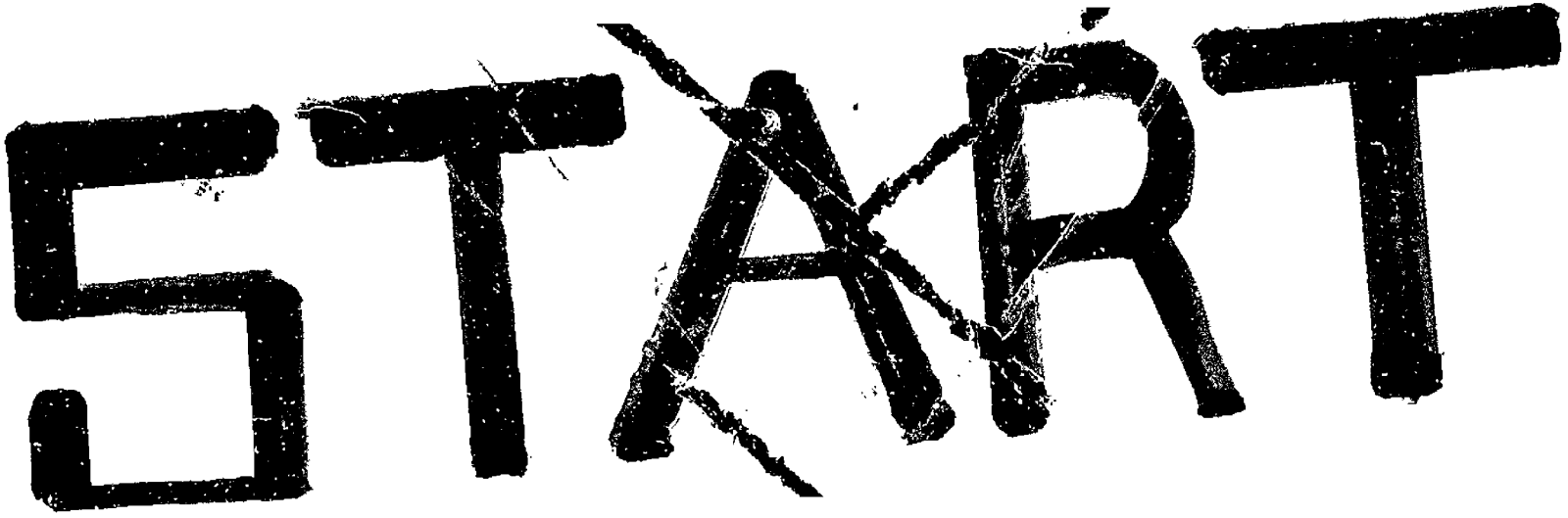
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